Resolved that an address for our
country, as recommended by the Parliament of
Great Britain be presented by the Speaker of
the House of Burgesses; & that we will
[illegible] at the Throne of a Almighty
God, for the safety, happiness, & prosperity of
his majesty King George, & his family, & for
the peace, welfare, & happiness of his
Majesty's Dominions, & for the
establishment of the Protestant
succession, & for the
security & perpetuity of
the British Empire.

herself, and when a felon has been de-
stroyed in defending property & the peace, it
alike weak & unmanly to upbraid him
who as himself, because he
refuses to surrender his undoubted right
at the command of his murderer; but
what equally but unjust might may the high-
wayman say in the name of the crime
or the slaughtered traveller who rebels,
when summoned to surrender his purse;

& even if our martyred fellow citizen has
been driven by the violence which assailed
him into rash & unjudicious deeds, we are bound
to exhibit an equal, as in no degree to
cease to the cause of freedom & truth to palliate
~~or extenuate, what had~~
~~been to the grave both unmanly and unchristian~~
to screen his name (unless) from
from conduct unbecoming a patriot
& the sage-

community? There are indeed in various
places meetings of state-slavery societies to
expel them across for a fallen nation. But
in these I take no part. What I deserve
was that the citizens of Boston of all par-
ties should join as one man in putting down
by a shield even an incensed Liberator. I
felt that the very foundations of Freedom in Mass-
achusetts were endangered, that the majesty
of the people here are offered to the fiendish
opinions of an murdered fellow citizen, would
give encouragement to an audacious
band of ferocious deed-

The principles on which I have
acted in this affair are not of recent
growth in my whole life. I am not at
present home or abroad I have ever for-
gotten to defend the freedom of Opinion,

the freedom of speech, the freedom of the
press. Not a few of my fellow citizens have work deem
we work to the sweets of my ovation to
this cause— The rights of ~~every man to~~
a human being to enjoy, to judge, & to
exhibit his honest convictions, these are
dear to me as life, & if I ask a dear
~~to be every my fellowmen~~ | ~~in~~ society,
it is that of being the defender of
them. I cannot, & will not, see them
trampled down in the person of a fellow-
citizen, be he rich or poor, be he friend,
or foe, be he the advocate or opponent of
what I deem the truth.

That in these sentiments
I have the sympathy of the vast ma-
jority of my fellow citizens, I cannot
doubt. I am confident, that when the

just import of the letter which I have signed
is understood, the vast majority will agree
with me in the future of the action, which
which it was intended to promote. I have
no distrust of my fellow citizens. They are
true to the principles of liberty; & the time,
of late, is near, when the stars now shrouded
in an ancient & free city will be wheeled
away; when a letter, headed by a wor-
thier name, will assemble the wise &
good, the friends of order & liberty of all
sects & parties, to hear them denounce hos-
tile measures against the spirit of misrule &
violence, to expect their decision to be
known, & then unconquerable purpose
to maintain the freedom of speech &
the press

See last page

Resolved that when a felon attempts to destroy or usurp the rights of property, we to see the same, ought not to be beheld as ~~such interest~~ capable of ~~their~~ other ~~depredations~~ murderers against his ~~destroyer~~, because he may have erred as to the means of defending those rights; that in abandoning the victim of violence on account of the human infirmity which that violence has called forth, we virtually to wound the cause of liberty; & that whilst on such an occasion we may lament the use of force on rebelling force, still the law- ful assailant is never to be sheltered by ~~slaughtered~~ female the commentators of the murder-

Resolved that the X. is not con- strained by her religion to work out indifference on public affairs, & that he ought particularly to be roused by acts of cruelty & violence which degrade our country to the level of barbarism, & that they he is bound to

withheld his suffrage from men of such
station be, who endeavour by convenient
and reasonable rules of parliamentary order
& proper regard, from the indulgence
from which they deserve —

Resolved that we deem it
incumbent on us to express by the language of respect;
that we have come to this place to establish
& defend the principles of order &
peace; that we acknowledge an obligation
to cherish in the community a spirit of
mutual forbearance & good will; & that we
earnestly desire, whilst we vindicate the
rights of speech & the press, that those
may be most conscientiously observed in
obedience to the dictates of justice
& philanthropy —

Massachusetts Historical Society
1154 BOYLSTON STREET, BOSTON
MASSACHUSETTS 02215

NOTE: FILM MAY APPEAR FAULTY OR IMPERFECT IN PLACES BECAUSE OF THE POOR QUALITY OF THE ORIGINALS.

~~F Dawes~~ Let Rolens
~~Miss Parkman~~ Duke Lafayette
Graham - Simmons. H Ce
Blind institu - Combe -
Letters by Mackey -
Write Ellery - W & G - De Gerando. W Gibbs - Geyer
~~Forbes' letters~~ -
~~Jesse, Rogers~~
~~Letter to Sabins~~
~~Dr Forbes' letters~~
Savage - Theol inst -
Mrs Sprague -
B Brown -
Walter's Children -

The Owner furnishs the Team & Plows.
The Tenant would do all the Labour for
1/4th the produce & deliver the Owner the 3/4ths

W Fish kill. The Tenant plows & tows
all the land under the direction of the Owner
The Tenants finds the labouring Stock &
Farming Utensils & Labours — and cultivates
the Farm on equal Shares — The Tenant
the Owner has the increase & Wood — and
allows the Tenant house rent & firewood
Keeps 2 Cows & hogs for family
use —

Believe it will be Question, to conclude
on the agreement for the rent of the year, as
he commenced the negotiation with him
is better acquainted with the Custom of the
Country, and my opinion differs

1/5 arable land ~~not meadow land~~

Sir

I dont know what upon have proposed you must take care you dont plough Above more than would be Customary to be agreed on by Mr Evans now

one clause to prevent
from it being
by implication declared - They
are bound to give
by the
degree to slavery
of right - which
they are entitled with
the consent of each
other to have, by
the purpose of forming
this constitution - They
declare by
duty is
are bound to seek re-
dress from all
to secure from all
& connexion, by
which they may be
made to
upheld as
offense by this state.
condemn - No
No person
can be a citizen
the crime of enslaving
for
our fellow

per cent
per annum
centered,
seen
clearly
by
experience
stale,
only
our
using

I have now entered my views as to the Conduct of Great Britain & the course which have been pursued by Sweden with a spirit of Justice & peace, & seem entitled to be involved in hostilities — Our duties are plain — We shd discountenance & prevent a spirit of hostility towards the parties, all connexion & intercourse with & assistance to the belligerent We shd repel the false notions of honor, the false pride, the workings of revenge, which encourage the present spirit of hostility, & which seem to have taken possession of the minds of the people like a pestilence from heart to heart, until it

e grades have
ch mile
e to be.

ps creek
ter as the

her after

stantly
hildren from
to entertain
mpartively
orships are
. I will
e her copy

I have now stated what
seems to me the best ar-
to be important to
upon, & as to the condition
condition of ex-colonies
into which to effect which
Nothing need undue fee free
shall be made for its ex-
penses to cover the cost
issuance
the receipt of) the fees
to
State, and close to the
Free States, could charg
States, the can justly be
to it with unknown object, a
height of losses, that would
to keep back it
bond, if it can be mean
caused but the restraint
ended by
security (2) under free States,
cannot prevent
can be released from the
right of sixty slaves,
from can be secured against the
assent to the annu
act county, which
be added
have no and not to
for the purchase of
given to as evidence to
slaves) There is indeed

1,400,000. annuitants out of N? & Ng
5,535 in college -
10,000 needed in college -
50,000 teachers needd for children
betwn 5 & 15 -
600,000 males betwn 15 & 20 -
10,000 new teachers needd annually -
30,000 shd be in course of educ? for
this -
596,254 females betwn 15 & 20 -

—

Connect?
Average wages 11 dlls per month fe
male teacher - 4 or 5 female -
unsuff school houses -

Public instruction organized -

The ministr of public instruction
is one of the high functionary
of Govt -

(Note page 50)

I have spoken of the great majority in our country who have no participation, whatever, in slavery. Indeed it is little suspected at home any more than abroad, how small is the number of slaveholders here. I learn from a judicious correspondent at the South, that the slaveholders in that region cannot be rated at more than 300 000 - some make them less. Supposing each of them to be the head of a family & each family to consist of five members, then there will be 1 500 000 having a direct interest in slaves as property. This is about one eleventh of the population of the United States. The 300 000 (slaves) actual slaveholders are about a fifty sixth (sixtieth) part of our whole population. These govern the South entirely, by acting in concert & by the confinement within of the best educated to their ranks; & (still more) to a considerable extent they have governed the whole country. By managing the parties of the north, they have swayed our national measures in no small degree according to their pleasure. Their cry rises above all other sounds in the country. Few as they are, their voices well nigh drown the quiet reasonings & remonstrances of the North in the House of Representatives -

Note to page 36 (to be inserted at the end)

" It is said, that this alleged interference by the
" British ~~officers~~ authorities was contrary to the
" comity of nations, & that therefore the British
" government is bound to indemnify the owners
" of the slaves? But indemnity for what?
" for their asserted property in these men? But
" this government does not recognize property
" in men. Suppose the slaves were dispersed
" by reason of ~~their~~ the interference; yet the master
" owners received no damage thereby & for they
" had no title to the slaves. Their property had
" ceased, when these men came under the benign in-
" fluence of English law."

W.E.C.

respectfully asks the Queen to accept an address

by her on the occasion of great interest & much philanthropic? interest in his own country - Shaftesbury, whose efforts have been crowned with wonderful success - It is true we have yet a painful? amount of pauperism & crime in our manufacturing towns, but the change produced in the habits of society is most remarkable - No more attack at moral reform in this country

as of benevolent enthusiasm has been so much the fashion - It is a most encouraging thought? fact that the virtue which has been thought more hopeless than any other & the one most to degrade the laboring classes, may be arrested by benevolent effort. We learn that in Sweden & Denmark the Temperance reform is similar to ours are fostered by governments - We of Republican America, who look up to republican institutions with jealousy, do get ourselves we find sovereigns thus truly paternal in the parents of the people. It will be seen in this address, how gladly we welcome good reports of the spirit of conduct in Germany. It is already given impulse both from that country to education in America. (by what is done in Germany - The most striking feature a calm, deliberate in our age, is a faith in the capabilities of man for progress. It is not a presumptuous fanaticism (faith,) that the friends of humanity are exerting a wider influence than is hoped.

The Queen received with much sensibility the note, in

— Degrandor +
— Mortimer +
— Bleecker -
Badger
? Armstrong - +
Phenely - +
Vernon - +
— Beatty - +
— Seymour - +
— Vanderveer -
? Wayland
? Mc Clanning
? Burns
? Hare
? Olney
? Dewey -
— Bowman +
Rathbone - +
Carpenter - +
— Bacchus +
Harris - +
Drummond - +
Alexander +
Bolles -
— Tobey -
Worcester - Foster -
Heddenick & Co -
? Talford

Henry?

Draft of letter to the Duchess of Anhalt Dessau, beginning on the other side -

To the
Rev. Mr. E. Channing, DD.
Boston

Dr Wallis

whh the Duchess acknowledge the receipt of the volumes forwarded? by him - she cannot be indifferent to the expression of the esteem of so - eminent persons as distinguish her sex - but she would be cruel to herself, were she not to say, that her great pleasure arises not exclusively from the hope, that she may be enabled, by her do something towards in their clothed when she has clothed the great human interest in the cause of humanity, in the improvement of their race -

Wm

From the census of Kentucky in 1830, which by the agency of Pres Peers included the number of children not at schools — it appears that there were

143 738 children from 5 to 15 years

103 337 were not at school

Le Chamine -

Harmony of a combination of sound
which to the unpracticed is an unmeaning
~~jargon~~ confusion - Above all the disciplined
Ear sees a world, hidden from common
men - Light has been compared to a
language; ~~which~~ each has its own appropriate
is derived from the mind -

Such as constituted by the majority — ce —
by the ignorant & spiritly dead, can-
not be our model & guides

How far may we conform to it ~~exactly~~
exactly with scripture perfection —

To not walk in carnal security —
Abide in Xt — converse with him every thing.
May we discern & adhere to Xt in
men —
No scandal all high —

Rev. Dr. Channing

Stamford

The Revd Wm Ellery Channing

Care Revd Mr Clarke

Boston

Reconstruct of Apostle principles - the test of a true & good system -

Simple acts not the noblest -

Regard to be had to multiform nature of man

Ex: At by perspectives by ex to be known -

The Pennsylvania Society for the promotion of Public
schools say in their report, that of 400,000 children in Pennsyl-
vania, only 150,000 were in all the schools of the State in 1830
[struck: 5 yrs]

The report of an association for this object in New Jersey informs us that
there are 12,752 children entirely destitute of instruction, and
about 15000 adults unable to read)

In Indiana not one in few only at school — (Public meeting in Italy)
In Kentucky (by 1830 census) some counties had one in 10 at school, others, all
average 1 in 3 only at school Pres Peers —)

The conversation of this eve'g has awakened a train of thought which pursues me to my chamber & will redeem some moments at least from idle reveries — It might seem that if I was deeply impressed with a sense of the sin I should not have so freely confessed my proneness to the habit — but I think no one can be more so, I have felt that it struck at the root of vigorous employment, that often instead of enjoying with gratitude the actual & present blessings of life the dreamer is pining for that happiness which has been the subject of his reveries. There is yet a more solemn & serious evil in this secret sin, it steals upon our devotions, & mingles with, if it does not exclude the worship of the living God — It is incompatible with sanctity of heart with a holy chastised state of mind & is constantly undermining the spirit of virtue — It may for a time claim only our leisure or idle moments — but by degrees it becomes the business of life. — Perhaps I am only useless repeating what I have said this eve'g — yet as I have spoken — I am induced to speak on — & whether it is enthusiasm or any thing better, I cannot but hope that your introducing this subject may be a means through Providence

of giving new impetus to my mind. In deploring the wandering of the mind particularly on the sabbath - I find in minutes written some time since, this reference to you - (The prayers of the righteous are heard - Can he never poured forth his supplications for me. or has my own infatuation shut the door of mercy" - There is no wilful exaggeration in this language - I do not consider it a slight sin to give the bloom & freshness of my thoughts to idols of my own creating, & come with a languid listless mind into the presence of the Deity - I am affrayed by the recollections that force themselves upon me - how often I have been led immediately or as it were by the hand of God to commune with the world of spirits - yet I not only return again to earth but build for myself "tabernacles of clay" I have sometimes thought that the spirit with which I strive against this besetting sin is not a right one, that I am impatient under it not because it is an offence to Him who seeth in secret, but because upon the whole, it does not promote my own happiness - & then again it is so delightful to create a region of ones own & people it with all that we love, animate or inanimate - that perhaps I am not sincere in wishing to resign this power -

the necessity of cause – this
not an apprehension of mind –

Do we set any limits to the
finite phenomena – at the
~~beginning of life~~ –

as evading life mean as it
has number,
– as left, the mind
above the line
going on point at our
at mind's extremest, mean
first conduct –
as demanding mind meaning
– to credit – 3

4 the stage –

5 – of devout mind –

finite 4

7. the finite needs the
infinite

just human that is a plain
or simple –

stage – words hallowed –

Open our hearts, who keep an open eye
who watch
a loving eye heart — who wish, to deserve
Shunned
who have a sense of the great good we in deep mystery
beauty, power, grandeur, — & without
To this mystery world to be fed with
proof it seems to be pleasure
as to make it a revelation of the Divine —

I profess to cherish
- regard for mankind -
love - devotion to
him -
to take him to my
heart -

but for the sake of the
act of my own heart -
- for my Father -
I am my end, not he -
I ask to make him my
end for my own sake -
- to have two alternate
I relieve my neighbor to work
love in myself -
give of myself that I may
be deserted -

But love is not chosen as
a means to this -
- but as patient deeds,
ardent, as kindly - as glow-
worms -

are not the two things
reconcilable -
I love my neighbor alternately -
Pure love is consistent, ultimate
complete approved -
If this love is deserted, I
am in the very act of love

Rev W. Channing
Boston
Mass.

NEW-YORK
SEP

The symbols of
for who is enthrall
of endless worship

are all acts of the mind;
the sense - one, united

Sensuals, appetites &c
have they no relation to
intellect & heart

Soul is one - nothing
so plain in it -

it degree may be
different[iated]
But does not every de-
sire aid - is it not
merely - can any thing
be spared

Inclination -
Address -
Habit - present object -

John - last chapters -

I ask his agency now to
meet the approaching soldiers -

His authority never resisted -
Put up thy sword into
thy sheath - To the high
priest ; Ask them who
heard me -

In Pilate's outer palace -
Jesus - My kingdom

of thy self - Now regard
right, I am a king - My
is not of this world -
He does not let down the
spiritual tone of his teaching
in accommodat to Pilate -
In presence of the worldly
man, he was spiritual
Lord -
The lectures, founded in Eire

home, enquired neither of the
witnesses -
Jesus saw Pilate moved by
the charge, that he ~~was~~
called himself the Son of God
a warrant - He would not
act on the vague fulness
fears of Pilate - He might
have overcome him - Pi-
late had heard of his
miracles, & was prepared

to regard him as rather re-
ing—
When Delia, provoked by
his silence, spoke of his
power over him, then I
spoke to rebuke her pre-
sumption — & though ac-
knowledging his deeper guilt,
still spoke of him as
penitent—
There was in this dealing

no entrance after date -

John - 20. The resurrection with-
out form. How silently the
great event took place -
I appear not to crowds or
destroyed, but to an affected
woman - a most penitent
heart -
- 17 - Did I speak of her
ascension - not only to give
clearness to mind of dear -

disciples, to preserve them from
earthly expectations — but from
the full joy, which swelled
his own soul — then he looked
up to heaven with his F-

Christ loved & came to
save the soul — Here lies de-
tached — He understood the human
soul

Frame of mind -

This work is not to be approached but with an entire dereliction of self - with elevated feelings - with a thirst for his glory & man's exaltation -

I must write from a kindled soul -

Purity - temperance -

Scripture testimony, which
shall
is the eternal, purpose &
the N. Testament - Ah
I might
Here also
portance which
on these subjects; but I
can extend these remarks
observers that the grandeur
cursed naturally inventive
but I add that I submit these
but we are
ness of the great imperfection
have spoken to
I have done to them.
before God,
of his wisdom, their wisdom
their wisdom judges even
light, with what humility
I d
template Divine, Eternal
all human abuse
best utterance be - The
does or cannot understand

to a higher speech- That amidst
a noble prospect, & bold and
monument- We indeed know but
in part the last time & remember-
ing- Nor is our province to discern-
the hidden relations- Here one
even honest mind may
[illegible] of Atoms & Void
as sure
that there was a man as well
~~as not a thing as Cumberland~~
such a thing as the offspring of
a thought cannot reach the bottom
of reached & planted himself
with stems ~~ugly, may be a fancy~~
decide to be otherwise- to
form a true opinion-
know that it rests on evidence-
. There is such a thing as
a sound understanding - he who
stands of possible mistake not
mistrust, but of known
may render a right
[illegible] to have (guided or
given) that to
the help, that they may
duty with- &c) awakened stirred
more lives & [illegible] by entakers

censure of some
publick
be [illegible] down to
next
that of with
new make it.

ust truths - Were it not for these Colonies, I shd
~~add to~~ present ~~no~~ object to the mass of books - I trust,
some wants -
find some means in a state able wills
annuelle & rebel -

What duties -

To preserve unanimity, affection, in our family -

Express entire, parental care - Open the heart - entire & free intercourse -

Be a teacher -

Express high moral & religious principle strongly - be the friend of character -

Why a book received in disgrace of the author-

General consent - a test this consent is receipt - Why do the generality receive it -

The natural cause of the receipt of a book, is the fact of its having written by reputed author - A general impression must have a cause -

Individuality

+

Style - How far has Cicero enjoined it - by giving it measure -
Mannerism the great evil - throwing the same colour over every thing -
Simplicity - directness - a living style - speaking to be understood & felt -
We write to be admired - to set ourselves off - We put ourselves on stilts - We have the dignity of a tiring-room or a parade - Free natural movement, such as comes from inward vigour & delight in truth, this we need -
A truly rich & powerful mind

a kind of disdain of the common modes of sticking out subjects - The inflating of a that is below him - the distinguishes between a natural & ~~forced~~ made up grandeur & beauty -

Now & then artificial shows strike us - but the mesmerism of greatness & beauty soon loses its power - Nature is eternally affecting -

Nothing but powerful that can bear simple exposure - direct expression -

Let the mind work strongly -

it will find expression - The thot
springs into form - It wd seem as
if the spirit sought a fit body.
The great thing is to think, ear-
nestly, extensively, vigorously, to
see clearly & with interest what
we wd express - The habit
of powerful thinking is every thing.

It is not necy that a thot shd
be original, in the sense of be-
ing new to the world - It shd
be original to the writer, i.e.,
dreamed with the same interest
& distinctness as if new - He
must see it with his own eyes -

To write well, a man must think closely, be possessed with his subject, have his mind on it, & full of it, & one with it -
Is there not however a certain facile flow of that from some minds without labour, effort. There seems a kind of native, unenlightened & almost unconscious wisdom. They give as it were fine & profound thoughts in sport - There is a certain lightness of manner, as if the mind were not in earnest - Is it not a fact however that such minds are always at work, & that there seems no effort from

the very uniformity of their action. Will it not be found, that the truth of such minds accord with their lightness, or have an excessive character. Tucker. K.

The excellence of style is to accordance with the sentiment. The seeking of elegancies of style for common thoughts is the mark of a poor mind. A sentiment not marked enough to have an appropriate expression deserves no care.

A good style is an expression of that mind. It not merely conveys the sentiment, but that which has belonged

to an ~~=~~ active, excited, earnest, strongly-moving mind. It is not mind with which a good style brings us into contact -

To write well, then, we must enter into our subject, act on it vigorously, earnestly, have a perception, & feelings alive, have the whole ~~subject~~ soul enlarged, exercised, in comprehensive, strong, & interesting views -

The constrained style, arising from fear of error, fear of inelegance, shows an effort of mind, which does not grasp strongly &

oldly, while is more alive about
self than in earnest about its
ubject, while ~~keeps~~ retains an habitual
onsciousness of self. There is a
elf forgetfulness in those efforts
f mind which display the mind
most.
Will not all the higher efforts
mind be attended with a calm-
ss, self possession-

thirty-two years of an exhaustless love - She, whose love gave as it were a unity to my being, who has connected by her presence, interest, affection all the stages of my life - she has left me - Who can be to me what she has been - To whom can I be what I have been to her - A tie is broken, which cannot be replaced - Oh, that we

could have prolonged her
days in comfort — But she
is gone — & taken by one who
loved her more than we —
To his will we resign her —

(Corrected from letter to Miss Baillie —)
Perhaps the most striking trait
in her character was her sin-
gle simplicity of mind. I have never
known her equal in this respect.
Word & life. She had firmness
to see the truth, to speak it, to
act upon it — She was correct
in judgment & conversation —
and had keen insight into character.

She was not to be wakened
or by stress, & what was raised
the fractured no impressions on
her own mind. She saw things,
persons, events, as they were,
spoke of
& ~~called them~~ by their right
names - her particular dress
in my intercourse with her I cannot recall
nor was any action betraying the slightest indi-
cation ever to her
not friend here even to her
children - after long with-
drawal
~~without~~ illusion - She seemed
to recognise by instinct fair-
ness, honesty, simplicity in

others - & nothing offended her more than peevishness, plausible manners, or the fractions in character.

She was a centre to her family. Her energy & good judgment gave her a salutary control over her children, whose cast on her sole care; & a deep sense of these obligations to this common friend has done perhaps more

them any thing to bind them together in their subsequent dispersion. May her memory continue thro' ages.

She has gone to another world. How fast my friends are ~~assembling~~ gathering in that spiritual abode - I am soon to meet them - Let me strengthen in myself the virtues which I delight to remember in them; &

Let there ~~the great~~ holiest,
closest bonds of the soul,
gather force from the ab-
sence -, be the pledges of
nearer & happier ones
beyond the grave -
God has taken her - &,
who received to himself all
his obedient children - &,
who is the centre of all
improved souls - &, the
everlasting life of the

ments he has made in his
own image - To him I resign
her - To him I commit the
departed, & the lovers - With
the love of Him in our hearts,
we are still one, we are
still near, ~~& as~~ we pro-
pose the same life, we
shall meet in the same
Heaven - Amen -

Bush - The whole concentrated, glowing brightness enfolded by a dark cloud -

It may have been a mistake homogeneous with the glorified bodies of the saints -

It sensible, miraculous phenomena significant as a medium of manifesty his agency is called an angel - the visible phenomena is the Angel Face presence of Jehovah -

The incarnate word or the den-

fred with the Jehovah. ce. Shekinah
of the O.T.-

visible symbol of
divine presence-

substance of the
shadow

unutterable inner
splendor - glory
of Lord - enthroned
glory -
Shekinah - visible
representation of
Jehovah -
pillar of cloud -
angel of Y - syn.
words -

Angel - any agency
personal or impers-
by which the divine
will or works is
manifest -

Shekinah called
an angel -
Ex 14 19
Manifested Lord's
presence -

The angel of the divine
presence -
The Lord & the angel of
his covenant identical
At one with him -

The divine nature, pu
omniscience, associated
as the external
visible symbol -
Rev. D.r 6

Boston

Mass

The cloud, pillar was
Jehovah angel -

visible embodiment of the
covenant God -
- walked before the
almighty -

This wonderful symbol
the very light called Lord -

the Lord, the visible phenom- by which divine attributes were manifested -

Visible Deity -

Thus, the oracle - grand organ of communication - word -

Channing

Mr Wesley, commonly own govern Shekinah -

Massachusetts

All divine attributes were to be conveyed or appropriated into & dwelling in the common Symbol -

The shadow given upward, become misunderstood as human flesh

& as the visible Jehovah dwelt among us -

Transfiguration -

a transient discloseure of the indwelling shekinah not merely glory -

Scriptures apply titles of Deity to visible Jehovah of cloud, which he was ever identified & associated. (& title)

What under they are bestowed on an heavenly intelligent, exalted being like Xt -

The clear but light
enwrapped splendor

great meeting.

symbol - represent
about - embodiment - likeness
divine nature as
revealed and
manifested by the

The hero - rushing on peril, wounds, harm, death - sustained by an inward truth - a model - Pure abandonment of life for habit - Danger, pain, shd never stand in way of - good end - the utter disregard of personal evils in actively sin - at high bold tone of thinkg & feelg - Both, hence unconsciously take from our energy - Self exposure the true course, forgetfulness of self in a good work -

Pleasure research must not take from the energy of will - They do not in men of business -

Obstacles what to call forth & measure energy.

& none who belong'd to expence,
when he does not find that
the ~~destruct~~ reserve, caut, policy,
& boasted prudence, to which men
look for success, are shallow expe-
dients, the children of purblind
wisdom, & that on the whole
the ingenuous expence of a pure
& noble spirit is a surer way
to all good & great ends than
was ever invented -

mind, which has been
brot to this state,
cannot give up
its peculiar views
of him -
Infinite sin, in-
finite helplessness,
infinite debt, do
much take a strong
hold of mind -

(faith - forgiveness)

Xt is seen as only relief
to conscience -
- taking on him in humiliat-
- conscience can be eased
in no other way -
- We have sins to be pardoned -
Xt great work in taking on
him our sins -

Worthy else can avert punish-
ment - can calm a troubled
soul -
G is [illegible] all vengeance
out of Xt, upon what his
[illegible]

Rev. William

Thus the only shelter from
G's wrath - punishment -
Under this the sinner only is
safe -
Thus the peculiar glory of
the gospel -

What shelter have we without
him - you leave us none -
We are left without an infinite
substitute, an Imposer -
Every thing said to aggrav-
ate our forlorn, ruined
State, without Xt -
Xt never seen as our
until intolerable load of
guilt is felt - & the

Where this model of rectitude
xt has ever entered mind a
nflamed at, nothing else
ceptable -
ake him away from
ompassing between human
eakness & infinite vengeance,
& his utter ruin -

& then the light in which
he places him
gospel -

E. Channing.

Boston,

Just views of G case to
contract pain -
Just views of our con-
dit -
In G a fearful being -
G, exercise to deplora-
ble -
the our prospects so
dark -
Did Xt come to take
us out of G's hand -
Effects of exciting mind
by such high just views
of our ruin & Xts agen-
cy -
Xts offices of little value
but as an advocate of
wrath -



25 - freedom work, wicked in Jostah -
26 - crime decreased +
27 - wages - 6d per day -
30 religion - Methodist - 2000 -

35th Lists - real estate -
36th 37th 38th 39 - new Lists -
39 - Crime - crimes - religion -
40 - Antigua Nevis - schools - marriages & industry -
real estate -
Antigua 41 & new estates - 42 wages - 43 estates -
44 - property - 45 - operatives - wages -
wages two laws -
48 - drop - education - marriage -
49 crime - comforts - friendly soc[y] -
50 new villages - 51 - industry - 52 drop -
53 crime - crops - 54 -
Dominica - 56 immediate emancipation -
58 negro gentlemen - 59 educ[n] - 60 crop -
61 honest - punishments - 62 industry -
64 cultivation enlarged - exports - crime -
65 - exports - two facts

Jamaica - 74 crime - worship - 78, 9, difficulty -
80 villages - 83, expenses - 85 - management -
86 - marriage - 89 diff - rent - labour -
90 villages 91 - diff - 92 - pec-ac -
94-5 - Brown - 6 Sligo - 98, missionaries -
100 - 1 - St Christopher - 102 4 Trinidad -
105 - prisons - cultiv[n] -

causes of decline -
109 - capitals . 111, Money - real estate -
population - 112 wages - Richelieu - 114 rent -
116 . 7, 8, 9 Dr Darcy - work - religion - crime - produce -
coals -
121 - land . 3, negro - 6, sugar -
129 - educ[n] - 8, Legislation - 9, overseers -
131 - means - 2 exports . 3, causes of decay -
Cuba - 159 - slavery - 160 - slave trade - 161
162 - pop[n] -
184 - benefits - 9, rent .
190, evidences . 1, 2,

Notes for Emancipation
W. E. B.

causes of decline -
109 - capitals
population - 112
116 - 7, 8, 9 Dr Dana
walk -
121 - land
129 -
131 -
Sub
16

In villages, hearts of corp
of selp. support -

Why not trust human nature -
vast addn to consumpt of sugar
at home 132
bad roads - 133 -
138 - complaints -
139 contrast -

were not years preceding emancipn enjoyed
by agcts -

Subjects of Sermons

1802
1825

Subjects of sermons
from 1802
to 182-

Subjects of Lessons

1802 — 20 —



not that we were

he that believeth not the Son shall not

Immediately the angel of God smote

Do we then make void the law through faith

Let your loins be girded about

Silver & gold have I none

Thus Jesus hath God raised up

thanksgiving. Thou shalt rejoice in every good thing

Decr But God commendeth his love

1863

Spring - How amiable are thy [illegible]

×March - Tho he be not far from [illegible]

×April. The Lord gave & the Ld hath taken

June - Simon, son of Jonas, lovest thou me

Summer - For we being many are one bread

Do There is a way wh seemth right -

Do Is not my word like as a fire -

×Do Father forgive them

Do There was a thick darkness in all Egypt -

Do - 2 How long shall vain thots lodge

Do - 2 Delight thyself also in the Lord -

Do No man can serve two masters -

Do Fear not little flock -

×Do - 2 This is my command, that ye love one anoth

Do If ye then being evil -

×Do There all died in faith -

Sept 4. Who gave himself for our sins -

Father, I will that they whom thou hast given
Decr 3. The spirit of the Lord is upon me -
Dec^r - God said unto Moses, I am
Do - Use the world as not abusing -

Novr 5 Behold thou desirest truth in inward -
Do 5. A good man out of good treasure of heart,
20. Give & it shall be given -
20 Depart from me ye cursed -
Thanksgiving. The living God, who giveth richly all -
Decr 4 - He denied him, saying
4 Give & it shall be given -
19. Wherefore the law is holy -
— What doth Lord require of thee -
25 - And the shepherds returned -

1804.

Jan. 1. - 2 Pharaah said unto Jacob -
28 - 2 having food & raiment -
28 - I beseech you by the mercies of God -

Feb. 5. He took the cup & gave thanks -
— This is the first & great command.
— The second is like unto it -
18. Agt thee, thee only have I sinned -
Do - Do justly -

March. 4. God forbid that I shd glory -
11. Against thee, thee only have I sinned
11. He that is not with me is

April. 1. Even At our passover
28. How hard for them that trust in riches.
At day - Let thine ear now be attentive

May. 6 As Moses lifted up the serpent.
Do Whom have I in heaven but thee,

May 20 - 2 Do justly -

June 11. Who is like unto thee, O Lord, glorious
17. He that hath this hope, purifieth
24. We know that we have passed from
× Do Blessed are the merciful -

July 1. He said to the woman, go in peace
× 15. Let the word of Xt dwell in you
+ 22. The fruit of the spirit is gentleness

August 4 - 2 In Xt J neither circumcision availeth -
19. After a long time the Lord of those servt

Septr 2 I do not frustrate the grace of God
— My brethren, count it all joy, when ye fall
× — Then shall I not be ashamed, when I
— Childhood & youth are vanity.
— Oh praise the Lord, all ye nations

Oct 1. 2 That ye being rooted & grounded in love,
29. - 2 God is a spirit -

Nov^r — Xt ~~once~~ suffered for ~~us~~ sins, the just for the un
— Xt suffered for us, leaving an example

Nov. What I say to you, I say to all, watch.
— If any man will come after me, let
Thanksgiving, It is a good thing to give thanks,
Dec. Xt also suffered, leaving an example
— If any man will come after me, let
—+ Choose you this day, whom you will
— My yoke is easy

48

1805-

Jan. 11 also suffered for us leaving an example,
Do. Let us search & try our ways. abard
13. Seek first the kingdom of God.
20. Tho a man live many years & rej
Do. Thou shalt be buried in a good old
+27 - 2 ft remaineth that those who weep

Feb. God commandeth & raiseth stormy wind.
— With thee there is forgiveness
— My people doth not consider.

March. - 2 Both men, who came down from Jud
+ If thou bring thy gift to the altar.
— Blessed are they who hunger & thirst

April. 7. Blessed are the poor in spirit.
× — Thy commandment is exceedg broad.
— Honor all men.
— High as heaven above earth, so great
+ Fast day. I acknowledged my sin.

May. 5 - We then are ambassadors of God,

May. - Verily I say unto you, where gospel th

June. x Let us not be weary in well doing

Thanks — The world cannot hate you

Dec. x — Be ye holy for I am holy

July. 2 And I, if I be lifted from the earth

— 2. Thou fool, this night thy soul.

August - This people draweth nigh to me

— Blessed the peacemakers.

x Man that is born of woman is

Sept + - This is the record, that God has given to

— 2. There is nothing covered, that shall not

x — - Fathers provoke not yr children

Oct r - Lot lifted up his eyes.

— Looking for that blessed hope.

x — It is he who hath made us -

Nov. Him that cometh unto me, I will in

— Is any one afflicted, let him pray -

x — Grow in grace.

+ Thanks giving - Forget not all his benefits -

grow in grace -

ye know not what shall be on the morrow

2. Whosoever exalteth himself shall be abased

1806-

Jan 4- Him that cometh to me, I will in no
x— 2 Lead us not into temptation -
x— The very hairs of your head are all num
+ — He commanded us to preach that he is ordained
x — This people draweth nigh with their lips
x — In the sweat of thy face shalt thou ea

x Feb.y 2 Be not wise in yr own conceits -
— Wisdom crieth without -
— In God we live & move & have our

x Sprng. This do in remembrance of me -

x March - Let no corrupt communicath pro-
— Not on the good ground are they
x — Let him that stole steal no more
— The kingdom of God is within you -

x April. They yet believed not for joy -
— 2 Set yr affection on things above
x Last day. To whom much is given, of him &c -

Doubtless & I count all things loss -

ye will not come to me, that ye may

- he doth not afflict willingly.

Oct. whosoever shall confess me before men.

- Be ye therefore merciful, as yr father

Nov. It is a faithful saying, that X^t came

Thanksgiv. the companions fled not.

Decr. ye know not what ye ask -

1807-

Jan. Let a man examine himself-
— In the day of adversity consider-
Thus is the love of God, that we keep [illegible]

Feb. Let your light so shine before men
× 2 I have overcome the world-

March. If ye love them which love you-
— 2 Let yr light so shine-
× — × Miracle of withrd hand-

April. Oh Jerusalem. Jerusalem-
× 2 The heart is deceitful above all
× Last day. The kingdom is the Lord's.
× April — 2 Children obey yr parents-
× May — 2 Yr fathers did eat Manna-
× July. 5. Resurrection of Lazarus-
Aug — He that hath my commandments & keepth
— Resurrect of Lazarus-
Aug — If ye then being evil know how

came not to call the righteous, but
Lover & friend thou hast put far-

Mark 3 - He is despised & rejected of men.
× 2. Miracle of man born blind -
× He went apart into a mountain to pray -
Novr This is my blood of New covent -
If any man will come after me, let him
take up cross -
× If he that hath made us & not we ourselves,
× 29. Blessed the pure in heart -
× Decr He that spared not his own son -
× Behold a sower went out to sow -
× 2 Be careful for nothg, but by prayr.
× 27- This shall be a sign unto you

1808-

Jan. 2 — Into whatsoever house ye enter, say
16- Who will recompense unto
24- 2 What hast thou that thou hast not re
31- Judas Iscariot, who also betrayed

Feb 7 - Being in an agony he prayed -
14 2. He putteth down the mighty from their seats -
21. Take heed how ye hear -
— Neither was guile found in his mouth -

March - Apprehension of Xt -
Lord, teach us to pray -
My meat is to do the will of him sent.
Whoever committeth sin is servant of sin

April 3 — 4. Trial of Xt by Jews
— Whoever committeth sin, is servt of sin -
7. Fast - Put off wrath &c -
10 - Lo teach us to pray -
24 - Thou destroyest the hope of man -

May - Let me die the death of the righteous

Herein is love, not that we loved God.

The Ld searcht all hearts -

Thou blessest the springg of year.

June: Xt before Jewish council

I will take the stony heart out.

July. 3. - Jesus before Pilate

10. 2. Parable of Talents -

17. To do good & communicate forget not -

- Blessed ye when men persecute

24. In thy favor is life -

Aug. 7 Xt before Herod & Pilate -

- 2. I will set the Ld always before me

Sept.r . Xt condemnd -

- - 2 cleanse thou me from secret faults -

Octr Xt led to the cross -

— 2 Count the cost -

23 - We walk by faith & not by sight

Novr 6 ~~6~~ Xt fastened to the cross

— What I do thou knowest not now -

His brethren believed not -

Consider him who endured -

Search the Scriptures -

Decr 1 - Thanksgiving. How precious they

7 Ordinath.

Look not every man at his own

The word was made flesh -

1809-

Jan. – Xt prayg for forgiveness of enemies –
It is good for me that I have been afflicted.
Happy is he that trusteth in God
Tho the Lord cause grief yet will he

Feb. Xt a penetent thief –
If any man be in Xt he is a new creature
Forgetting the things which are behind –
Brethren I count not myself to have
Beth is a dry morsel & quenching –

March. Xts ~~a penitent thief~~ faith to mother –
Beth is a dry morsel &c –
Whom the Lord loveth he chasteneth –
I have loved the habit of thy house –

April. Xt first appearg to disciples
Fear him who can cast into Hell

April. Wherefore gird up the loins of mind

May. By grace are ye saved -

Ponder the path of thy feet -

Abstain from fleshly lusts -

Hallowed be thy name -

Aug. We glory in tribulation

Septr. Blessed are they who hunger & thirst -

Who was in all point tempted as we.

Oct —

Oct^r — 3 Continue in prayer -

Novr Ye were redeemed not with corruptible -

Owe no man any thing but to love

Dedicate sermon

Nov. 2 Holiness becometh thy house -
God is a sun -

Dec.r - We preach Xt crucified &c -
We have seen & testify, that the Father
How shall we escape if we neglect -
Peace on earth -
I must do the work of him that sent

1810

Jan - I pray not for them only - many they be one.
2 The only wise God
Thou hast made summer & winter.

Feb 4 - At our hope -
If that ~~light~~ evil be with light -

March - Let Brotherly love continue
I call you not servants -
Let no corrupt communication proceed
against thee, thee only have I sinned

April - If any man thirst let him
Fast sermon - Signs of times -
He that is angry with his brother

May - This is a faithful saying & worthy -
As I live saith the Lord God I have
no pleasure &c.

Feb

Mary - If ye call on father who with respect of pers

Mary sat at Jesus feet -

Great is our Lord & of great pow

June. Have your conversation honest a-
among Gentiles -

Neither circumcision availeth, but faith work

Sorrowful yet always rejoicing -

The bruised reed he will not break -

I am the Lord who exercise righteous

I am the light of the world

Be not conformed to this world -

Are ye not much better than they -

Whosoever forsaketh not all things

Sept Bring up your children in nurture-

Oct— Jesus wept—
—3 Not a sparrow falls-

Nov— Now is the son of man glorified-
Endure hardness as a good soldier of J.
Be not desirous of vain glory-
Oh that men wd praise Ld

Decr I dwelt with them that are of humble
Jesus looked round with anger, being grieved-
Be clothed with humility-
My delight is in the excellent-
Thou shalt love Ld thy God

Feb ~~X Wit. A. tt 2 d 1 b~~ worthy

1811.

Jan – He hath put all things under his feet

Le –

When ye pray say Our father –

2 – ~~Entreat~~ the younger men – × the father

Feb. God so loved world –

Judge not according to appearance of me

Prove all things –

What do ye more than others – ~~4 th Eph~~

March – This do in remembrance of me –

2 – The Lord hath sent me to preach

I know you that ye have not love of G.

They that are Xts have crucified flesh –

April. Incline thy mother & first abortion

Incline thy ear to wisdom –

Last day. If I speak concerning a people &c-

May - The time of my departure is at hand

Wo unto you who laugh now-

Whatever things are honest, of good rep

The gates of Hell shall not prevail-

I always do those things which please God

June - Bible Society -

A certain man made a great supper

July - To them that seek for glory -

Unjust steward -

Aug - 2 Make to yourselves friends of Mam-

I came not to send peace but sword

Sep. He that eateth & drinketh unworthily

Eye for eye, tooth for tooth—
Take no thought for life—

2- I am not alone — because the Father

Oct- The is my blood of N Test—
The will of the Ld be done

Nov- Whosoever shall be ashamed of me

Young ruler—
Life & immortality brot to light
Judge not—
Be ye therefore merciful—
Buy the truth

Dec- Pharisee & Publican—

2 Converseth with Nicodemus—

1812-

Jan- Bread of life-
Blessed he who endureth tmpt-
To the poor Gospel preached-
Come unto me- rest-

Feb- Come out & be separate-
We look not at things seen, but-
2 We must all stand before judgt seat of Xt-

March. Xt the Shepherd-
Let not your affects on things on earth.
Wherewith shall a young man cleanse-
2 Xts appearance to Mary Magdalene

April - Rejoice as ye partake Xts sufferings-
A kingdom dwdd agst study cannot find-

We preach Xt, warning every man-

Wherewith shall a young man cleanse

May- I beseech you by mercies of G.

No man lighteth a candle-

June- The righteous perisheth & no man

July Parable of lost sheep-

The light of the body is the eye

Jesus weeps ovr Jerusalem- Fast-

He gave pastors & teachers

August- Parable of unforgiving servt-

God is our refuge-

Remember creat in me-

A conscience void of offence- Fast-

Sep- We have received notice of your

Widow of Nain-

Thou shalt love the Ld thy G

Into thy hands I commend my spir-

Oct Woman of Samaria-

~~Asylum~~ Sermon-Dispensary-

Nov- Miracles at Xts death-

2- I am wonderfully made-

Though he slay me-

If thy eye offend-

Dec. Through this man forgiveness is preached

Thou wilt slay the wicked-

Exhort young men to be sober minded-

1813-

Jan. 2. There remains a rest to people of G-

Thou hast forgotten G-

- Fear of death-

Feb. Holy, harmless, undefiled-

March- 2 Strife, wrath, clamor,

Lovers of pleasure-

Teach them to thy children

April. Holy, harmless, undefiled-

Righteous exalteth a nat-

Now is Xt risen-

Thou shalt love the Ld thy G-

May. They are not of the world-

Thou shalt love Ld thy G

June. He gave himself that he might redeem - sin -

2. Thou shalt love the D thy G -

July - 1st Thou shalt love of G. to keep commands - +

August - Xts last prayr -
Poor widow
Not Hopeful in business -

Sept - Let not yr hearts be troubled
Be ye perfect -

Oct - He that hath seen me has seen Father
Speak truth - +
2 - They yet believed not on him

Nov - The spirit of truth &c
Trust in God
& create evil -

He that walketh with wise men—

Dec. Peace I leave with you—

Ordinance sermon—

Edify one another—

Fear not for I bring glad tidings

1814

Jan- I am the true vine —

Look not every man on his own things —

Fruit unto life go to my fath-

Feb- Thus my comm, that ye love one an-

— Watch & pray —

I keep under my body —

Let him deny himself —

March. If the world hate you —

When ye ought to be teachers

a conscience void of offence —

Love not world

April. Righteousness exalts a nat-

A good man satisfied from self —

Who is my neighbour —

May- Set your affections -

June. W Talk of Bonaparte -
Xm Liberty -

July Transfiguration - hear ye him -
Take heed how ye hear -

Aug- He that heareth &c &c &c -

Sept^r - In G we live & move &c -
W Be instructed, O Jerusalem -
I am among publicans -
The world passeth away -

Oct^r - Fight the good fight -

Novr No other name given under heaven -
G made men in his own image

My kingdom not of this world -

Through the Ld cause grief -

Dec. I abhor myself -

Pilgrims & strangers -

day spring from on high -

Jan 1815-

Jan- I thought on my ways-

Spiritually minded-

Righteth exalteth nat-

Our fast in heaven given & spent-

Feb. They were astonished at his doctrine

The gift of G is eternal life-

Rejoice with trembling-

March - 2 The gift of G is eternal life

He is risen-

April. His exaltation-

Fast-

Ordinat-

G hath given us not spirit of fear-

April 2 Dates belonging to peace

May - Lover & friend hast thou put -
Thou shalt love D thy G -

July Let every one that names Xt

Aug - By grace saved
Give & it shall be given -
The grace of G has appeared +

Sept - Herein is love - propitiat -
Ye know not what shall be any

1821 - × more duties to go ×

Nov - no man defraud -

We Look not at things seen -
Fervent in Spirit -
The Ld good to all -

Dec^r - Our Father - +
Seek & ye shall find -
Work out salvat - +
My days swifter th a post -

1816

Jan 4- Pattern- where are they -
God giveth grace to humble -
Understandst thou what readest -
~~God resisteth the proud~~

Feb - Forbearance +
Who gave himself for us - human capac -
Filled with knowledge of G -
How I love thy precepts -

March - In hope of eternal life -
giving all diligence -
Contentment +
Part - Let us search & try our ways
April - Life a vapour. +
So for man his days are grass,
May Ld make me to know mine end -
the flesh will not work -

1821 – More added to [illegible]

June. Now abideth faith, hope, charity –

If any man love world, the love of Father

Hallowed be thy name –

July – Ld is merciful.

Ld added to the chh.

~~Aug. 1821~~ July – Love to J Xt –

Ld add to church.

Sept. Ld add to the chh –

His name alone excellent –

Whoever forsaketh not all.

Zealous of good works –

Octr deguement thyself with G –

Nov^r – 2 Train up a child –

– Thanksgiving –

1811

Dec. 1st added to the church.

Dec. Honour thy Father &c. +

called you to his K & glory —

Wolf dwell with Lamb —

Why cast down, Oh my soul —

June in the course of following sermon —

National Bible Soc.

How escape, if we neglect so great salvation —

Our conversation is in Heaven —

Husbands & wives —

1821 - x more blessed to give x

& get

1817-

Jan. Do all to the glory of G -

Agrippa a saint to Paul

Ask news of days past

Feb. K of G within you.

Follow not multitude to do evil -

March I took bread.

The glorious gospel of blessed G -

Keep yourselves in love of G -+

April. Fast. Righteous exalteth &c -

The Ld is risen.

Train up a child. Indigent boys -

Improvement of poor -

1 added to the church.

Address after journey.

July. The greatest is charity - +

Justified by faith - +

If any man have not spirit of X

Aug[t]. He ever liveth to make intercession

Sept[r] - Early cloud - morng Dew.

He that loveth his life -

Oct[r]. The excellence of the knowledg. of X

Enoch walked with G -

Nov. They glorified him not as G.

3. Remember the days of old.

1513

We seek one to come.

Great is our Ld -

A young man carried out.

Mrch. Run now for me - affected -

Feb. He that overcometh -

March. Why call ye me Ld Ld -

The eye of him that hath seen me.

Thes treasure in earthen vessels.

April. Glory in cross.

Have me excused -

May. His name Jesus.

Be perfect -

Pray for single intemperance -

Lt added to the church.

June. I am the way.

Thou Jesus drawest nigh &c

July. He is not far from every one of us -

Stedfast, immovable -

Augt - I am holy -

Saved by hope -

Septr - To whom shall we go - Thou -

Watch & pray - Enter ye in -

Octr - open to me gates of righteousness -

blessed yr eyes - they see -

Prove yr own selves -

1821 - more blessed [illegible]

Nov. Examine yourselves whether ye faith
& went to the house of G in comp[any] -
resurrection of condemnation -
Vestry -

Dec[r] 11 of it a grain of mustard seed
Thanksgiving -
Xmas -
2 - Baptisms

Thought I send - Mr Greenwood -

I. I united to the church.

1819-

Jan 4- Love of Xt-

Not that we are sufficient to think

Judgment.

Feb 4- Xt intercedeth for us-

~~The fear of the Lord is to hate evil.~~

Pass the time of your sojourning-

~~Fast~~ - ~~He brought princes~~ -

God hath the pronoun-

March 2. The fear of Ld is to hate evil.

He bringeth princes to nothing-

April. Ordinat sermon-

May Sick need a physician

June Lay not up treasures on earth-

I am come a light-

So run that ye may obtain-

1821 - x more visits to yr x

July Above to G—

Augt - We have not an high priest—
Whosoever shall humble himself as this child
Theological Socy—

Sept

Sept - It is a/pointed to men once to die—
In health thou there is great need.
Is not this the enchanter—
~~Otherwise keeping the there is great need~~

Oct. The earth full of the knowledge of G.
I am the living bread
Mr Abbot.
Addition to sermon on frailty of ministers

1844

Lord added to the church.

Nov. Objection to Unit[n] Xty-

Who hath ears to hear-

Xt gave himself to bring us to G-

Dec[r]. his great goodness-

I am the vine-

The poor ye have always-

1821 – × more elected to yr ×

1820. Jany. I am not of this world –

Thus do ye remembrance of me.

& original sin –

Feb – & in love –

Strive to enter.

Chr Charm –

March. Set your affections on things above –

In lowliness of mind –

Repent & turn to G –

April. Blessed the meek –

Last sermon.

Worthless –

May Then we desire, even yr perfect – ×

Ecce ad clerum –

1811

June - preach gospel to every creature -

July - addicte to Xtn exactness -

thy soul thirsteth for G -

Keep thy heart with all dil -

Augt - Enter thy closet -

Sept Straight the gate -

We seek Lamb one of another -

Oct & Nov - If ys there is one G -

Fear G & seek his comm.

K of H a treasure

Thy great goodness -

Dec & Jones & Peters -

Mr Galloway -

Planners & chief priests

1821 - × more blessed to give ×

If we suffer we shall also reign with him.

—

1821 - Ie 64 - more blessed to give -

Gi purpose & grace -

Ye thus manifd love of G -

To do good & communicate

March -

Riches & honour come of G -

Exceedy riches of his grace -

Dead Ocean Sect -

April - What shall I do to be saved -

Fast -

& delight in law in inward man, but -

What G in world -

1823-

Address on return -

4 one body - -

Father of Spirits -

6L sing praises -

1824- 2 Write us salutes in any ltr -

We have known G's love to us

renewing of your minds -

~~Thats~~ written that ye may believe -

April - Fruit of Spirit is joy -

May - Go & do likewise - extemp -

— Rejoice in Lord -

1821 - × more blessed to give ×

2 Judgt seat of Xt
G is good to all -

1824 Winter - ~~G good to all~~
2 - thy will be done
Deliver us from evil -
Dan.l - exclusive -

1821 – × more clothed to go – ×
× to do good & commun – ×
× riches & honour ×
× exceedg riches of his grace –
× G's purpose & grace –
G delight in law of G –

1820
× Plan do in remmb – 2 – ×
× Original sin – ×
× Strive to enter – ×
Worship in Spirit
× repent & turn to G –
× Ent thy closet ×
keep heart with all dil –
× Straight the gate ×
× Thy great goodness – ×
Let us affect in thing, above –
× To us one G – ×

1819 ~~1820~~
×. Godliness hath promise – In keeping them great reward ×
× The fear of Ld to hate evil – ×
× I am come a light
× Above to G –
Whosoever shall humble himself as child –
× The excellency of knowledge of G – ×
Who hath ears to hear –
Pour ye have always –
× Pray the time of coming ×

1818 – × Great is our Ld – ×

Be perfect –

× Intemperance

He is not far from every one of us

× Watch & pray – Large acts – ×

× Prove yourselves – Examine – ×

× K of A a grain of mustard seed – ×

1814 – Follow not multitude to do evil –

Teach yourselves in love of G –

× The Lord is risen – ×

× Early closed –

Enoch walked with G –

× Perilous days of old – ×

1866 × G gives grace to humble – ×

× Life a vapour – ×

The greatest is charity

Man cast down on my word –

1814 – × The gift of G eternal life – ×

A good man satisfied from himself –

1814 × Fight the good fight – ×

1813 G create evil –

1812 – No man lighteth a candle –

Into thy hands I commend –

× 2 Exhort young men – Wesmend ×

1811- contents. Grunge rivers- as brethren-

1810- as I live saith LD & I have no pleasure &c-

Great is our hd & of great power-

Bring us children &c

1809- Jesus Christ who can enter into holi-

~~Bondage fulness~~

Hallowed be thy name-

hunger & thirst after righteousness-

Continue in prayer-

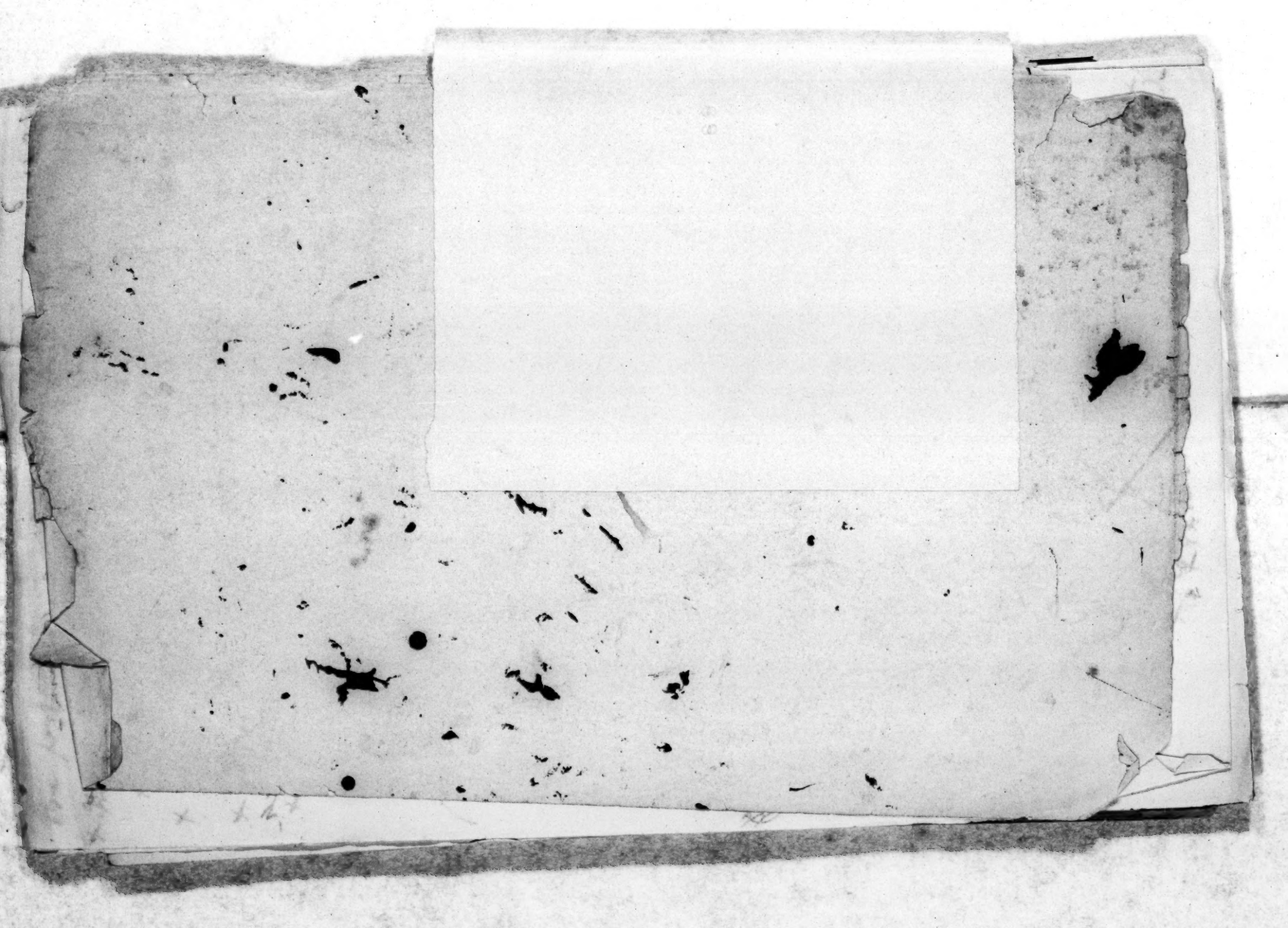
1808- We walk by faith-

1807- I have overcome world-

be a lower went out-

heart deceitful-

1806- *Whosoever shall exalt himself



Reason must be adopted as
+
Rule of men -

Multiplicity of evidence considered
In true point a deep conviction -

+

This had either be
of Fragments ?

The Christian
a solitary Thinker
a very good p

Is not a conduct founded on such reflections

Used in chap I

P III.

The mind must be turned to
the good - the holy -
- to that who speaks for truth -
+
x

e kept for the Volume

ministers should be
more than a Pastor -
ofus - W.H.C.

t of -
ere are his duty -
ught - He is to be a Teacher -
he grows - He is undoubtedly
But the sermon will be
~~s duty for its preparation~~
on of mediation The Truth

Used / Used

The ~~reflects~~ several duties of the ministry may be laid down easy - It is not so easy to ~~shadow~~ the due proportion due to each - The first is to take in his Scholars, Heads, & to ~~collect abroad~~ in roads - to move, to prevent, to vent, to guide manner religious concerns - & how much he ~~ought~~ the rank of these same officers - sense and more than a student, some - unity pleasure, more a public character - he doubtless the same rule cannot be applied to all - One man is more fitted for + ardent in one than ~~that~~ - another in ~~another~~ ~~that~~ - If a due time, and ~~first~~ ~~under~~ times & turns of society require different talents & study the great idea of the ~~x~~ minister is plain - he is to teach - & in order to teach, he must learn - & consequently be a general rule, he must give himself + to studies as his character ~~makes~~ his great work is to ~~proceed~~ + guiding, humbly & carefully ~~others~~ from the common - The acquisition of ~~this~~ knowledge, & the clear powerful exertion of ~~it~~ there are his chief labours, & there only much voluntary knowledge - he is to be a ~~teacher~~ In this his life must chiefly be given - he is undoubtedly to prepare, converse, consult - But the sermon will be preached in a hour, ~~requires days for its preparation~~ + is the result of days & years of meditation The truth

which a man who is a student may have cast from day
long, companion, labour, enemy, peasant - If endued a man
is to have notes to do but to retain the ideas with he
started at the prospect, then he need not have
planned out of his life an secluded study - but he
should with a moment begin his work, as the foreground
work on with he is to build - If he can bear to peruse
over his first sermon, or rehearse his first Notes, he
is which unfit for his work - Ellen, [illegible] Casey, [illegible]
subjects
the starts with conceptions or old points - At many
sermons - & his [illegible] had as clever a man [illegible] as
human, knight, northern views - nor can he come
from any thing but private thought - [illegible]
meant the long leader they had become conversant in -
doubtless ask from his great aid - but he must work
he must & alone - he must live chiefly in his study,
& live here not = the [illegible] a hypocrite & absent, among
himself with light reader, whilst the world thinks him
a right student, but in good spirit tastes his honours
be the argument & forbidden exercise of spirit - They
to be feared, but too often the mind of the mountebank,
like heart of rest mediocrities, feeds a prey to
light readers, to the heart of
Running over the subject demand
concentrate of thought, - give, no enemy
to hate, & same corner as entire
the heart of night - The study
is too often an idle place, light
a fruitful student is the most
labour than an earthe -

There seems seem to me an
instant become false ideas of
the ministry, [illegible] which
excuse men from the hard
toil of study, are a many grow
out-door age -
The age is an out-door age -
There is little solitary thought
any where - & the moun-
of an danger of any too
much out of door, too little
in secluded medit -

He [illegible] a mountebank
great poet is and more
- not as sometimes called
pastoral duty - or the per-
sonal intrusion of the
mountebank his congrega-

There is a great method of
the method in which the
habitants all the
enemies, the nourishes
who mind him in the
world, finds in free
countries a great amount
of hardship, crime, misfortune
& penury & woe —
The says, that there are the
common lot of humanity —
& that there are left
are not
more enemies or hungry
in slave countries than in
the, perhaps even less —
But here lies the difference —
In the countries these evils
are seen, acknowledged, deplored,
& it is acknowledged that
and be made to remedy —
Religion & philanthropy, through
State Themselves, are set
workers at to arouse &
sympathetic, to new
with the great cure of society —
& prayer, for the removal

there is a great method of
the method in which these
habits, all these
enemies, the New Testament
with much more in the
world, finds in these
countries a great amount
of hardship, some, but not
so many, perhaps, as
we say, that there are so
common set of humanity
that are not
more calamities or misery
in these countries than in
ours, perhaps even less
But here the despair
in the countries these evils
are seen, and should
it is remembered that
and be made to remedy
these philanthropy, through
the Missionary, are get
workers at to arise of
responsibility, to new
with the great evil of social
prayer, for the rescue

& this is of great value — but
~~it must~~ to be alone it must
hold a very secondary place
to study — that exercise is designed
to promote as it is to that
~~It forms a part & forms~~
It is a species of dissipation — It
scatters the thoughts — gives
a taste for noise — & makes a
man unapt by himself —
Beside, publickly
~~to talk profitably to~~
~~general a thing not~~ as a part
of study, reading, as ~~writing~~
or profitable forms of —
men, ~~you~~ you have to hear,
repeats the same rational
words, not by repetition learn
to talk in proportion as his
own mind, does himself a
little good — he is to carry
into his living, those thoughts,
which have been matured &
invigorated by exercise, ~~by~~
& which belong to an ~~author~~
~~being~~ a system of truth
which is ever ending & growing
brighter in his mind — No
one ~~will~~ leave me to go &
in the benefits of free conference
better than myself — but it must
[illegible] — but it must
be a conference — not a formal
exercise on the part of the
head, but the regent of
+
ideas, which would ask the
minds of ~~the~~ the listeners,
~~Dread forth to set them~~
~~shall~~ he will them to them to
[illegible] & to entertain
I am now experience, which
encourages me to talk, to lay
out freely the doubts & objects,
& what comes from deeper into
the thought, ~~& leaves~~ the opinions
of the
day — such conversation is higher
work to the priesthood — & of all
duties of a minister require
first he should himself to
the [illegible] of his

feeling, & should exchange our
old traditional notions of religion
for fresh, clear, & profound
ideas -

It is to be feared, that
where a man does love a little
of God, his visits will often
be repetitions of common phrases,
or that he will become a
formalist - & we ought to
feel, that religion [formality] is
is not more profitable

In both street Churches, conver-
sions, the [settlement] of this min-
ister, the merit of this
sect, or in the words, to
[take religious views], is a very
[thing] in its place - but to
take up much of the attention
such matter is to a sad waste
of time & strength, & a mistake
God wishes himself to mani-
fest [Himself] to us, & we might
be given to walk before us

more especially with -

It is sometimes said, that
a man does good more
by using the love of his fellow
citizens, than by hard study -
& that of course by his associating
with, & trying into the feelings
& manners, & manifesting an interest
in them, he is securing an ac-
cess to their hearts, into no
intellectual power can give
him, & that he must ac-
cept [Christ] to spend his time -
[and] to be at home -
[& there] & there
is a [great] deal of this spirit
in the world, but I
am inclined to think, that I
apprehend there is much more
[of] it than is [usually] supposed -
[Indeed] be loved -
but [this] love should be
[mingled] with a [reverence]
[with] - It should be a [reverent]

for her high virtues, a truth
on her constant & fidelity
& a genuine sense of her value
& the highest good a great
& glow and the relevant to
the mind, & not as it
lack, it gives rise of serious
what & private sympathies
the mind must become
of a sympathy at her
congenial, will flatters the
selfish love, & endears him as
a partial friend. She has
it is indeed easy a way to
on the joy & sorrow with
a human heart, & from
to show or help unaffected
particular of the passions
or affective wit - but the
given to accomplish an
unfeeling work - It is a mark
ment to comfort the sorrow
ful, or contemn with the
heedless work of unfeelingly to

Note Mine, dark, when
Note the design of mine, & of
thing seem up to new conflict
with that mind evil, which
is much here to be dreaded
& with adversity - It is to be
feared, that in using relyn
& pastime of conduct or
lines of affect, its height of
free or sinless Left out
of sight - & the sympathetic
ment fails to be a part-
ful spiritual friend -

There are the dangers attends
has not, that a minister to
be make himself without by
coming loved - The very effort to
wear affect or a behaviour re-
It almost settles hate to the re-
fects of the moment - to
sympathetic with people, that
with none other pastime beyond
sympathy, but one mere wear
& affect, to be as a means
of doing good, or to know a de-
gree of calculate into or

Sandwich, the letters must
genuine, that contents
& subject to the contents of the
the object — At men, going to
& sorrow for a spiritual office of love,
& leaving her sympathies to
flow up spontaneously without
a hint of any thing beyond,
with love as genuine as,
a naturalness in her symp
with which commend
him more than the most
studied conduct —

There is much danger to be
apprehended on the ministers
the love of the people
must be won as a means
of doing good. There is danger
that he will slight from
the pure dignity of his
office, that he will
dread nothing so much as to give
offence, that he will study
in his daily lives to

please that he will
seek how what may
give pain — There is no
greater more needed to the
he must means
independence — It belongs to
his office to minister reproof
& censure, with winning tones
not to wound
men — His highest work is, to
of pacific opinions, not to teach what
pain testimony to great
ab repeat
principle who are
finds from men's mind, or heart
never exercised due power,
to read what in which men
fail, fail in, what they
are slow to recognise or pro
form, to make no concessions
to usage, usage or tradition, rather
more correctly
where what is Christ the
more correctly, the more
in proportion as it is opposed
for because hardened
into usage, tradition & prejudice
The point of conflict to prevalent

evils

belongs to the ministry - 4 He is to count all personal

adversities as nothing compared with fidelity to the trust

which the world despises - A pious, calm, Rockwood

Thus calm, firm determined, this fearless loyalty to truth, this humble-

hood of spirit is manifested not only by [illegible] obstacles met

only in the grosser works of a minister's delinquency,

but in the affected attitudes he sets down as virtues -

of withholding preachers even a sermon, under the dread

of absences from home the pressing the ties of friendship

better than a man who has influence for its use

(he seems to make) he uses it - Thus to gain a hearing

legislate and, left he use it -) Thus to secure a hearing

he remembers in true humor, & to gain influence refuses

to exert it -

A minister is not to look the part with

grow out of personal attent to duties - [illegible]

the habitual feelings

the habitual love of others. He who walks as seen by ministers

+ to the self love of A. to the sense of his fidelity & friend-

ership, as of little work - It does not come in aid of

his true work - He refuses to take it the attendant rich

+ affect - & trust in moral confidence, respect

esteem, founded on her constant & devoted exertions,
on her unconscious, & fidelity, on his genius,
unconscious his
earnest, & unshaken devotion to the great
work, to which he devoted of the ~~only~~ one tender &
+ a man to stand — as the test of his character
the test strength of her principles — A personal
+ popularity, founded on sympathies with individuals,
a stranger to
+ exists but no permanent root — The minister is to
be respected as such, in good faith, & from with his
whole heart, given up to the work of ~~teaching~~ stirring
up the mind & hearts, as living high & immortal
things —

If a dangerous to such effects — Effect is ~~so~~ world, unanswered,
self willed, that ~~we~~ he who God gives us in danger of
losing Judges his conduct, Jeopardizes with his usefulness,
(why) a hue from those around —

If as said, that no prophet is a monster is loved,
he is heard with respect + Difficult — The most
amiable monsters, who are ever welcome as visitors,
& whose society are called for by common
occasions, are generally the found least efficient —

They ~~have~~ permit to pretend a worldly wisdom, virtue, entire decency,
& seek at a good understanding among the heaven - & so
for a good - but they count no deck flowers, gone
no perverse nature - Reader, suppose to teach to
be received & the ground of the love they endure,
this is to lay a very better foundation for religious practice - Men must receive the truth, not for
the sake of him who utters it, but for its own
sake - It must come to them with its own majesty &
authority, & not under the protected patronage of
a good tempered teacher - She must who comes
us as he, who helps us to see truth not as ours
eye, & yields us to rational conviction of it, with all
stand of themselves, with all hand when the
meaning of the truth has passed away - A good
leader always independent of himself - he gives
us principles, which we can build forever -

A minister is indeed to deserve influence - but only
of a certain kind - That influence which leads a people
to acquiesce with [illegible] his opinions or measures,
to be imposed
will make him a dictator, & the last is much
~~when a good man has power~~ the third desire, that

Just may be deem to be heaven the himself,
that they did best seemly, respectfully, not still
with a supreme reverence for truth— the did work him
as her to ask the question of the case was, does this
what of her agreeable my best ideas of God duty—
he did deem a assent which work seem a candid,
deliberate consent, inherent that to her views,
a dormant to reverence with me—

There is great † desire to a minute in seeks
supreme— He can hardly seek it what agrees to his
character— how many, for fear of sacrilege supreme,
do little a nothing— We seek it, they they make it irreligious
The best influence among us— (It is good to,
in life with the fear correct, that) they best ways
to your enemies, is to act merely from a pure
principle to follow or worship act a our element
views & highest principles, & to leave or listen to
speak for themselves † Of course, we speak of be misrepresented
served— but in the long run, the true principles
† from with a firm act, course plain— the confusion
may exhaust at length to be supreme with come sooner
or later— a the power A. comes, the long run it
with endure, — One of the evils to which a young member of ex-

pened ~~to~~ ~~that~~ ~~aspects~~ of ~~the~~ ~~subjects~~ knowledge, ~~that~~ he
receives a confidence which he has not earned, & consequently
he must feel how a sense of ~~debt~~, almost of deserta-
~~influence~~ ~~acknowledged~~ to him, ~~which~~ that which he owes
~~the~~ ~~[illegible]~~, ~~which~~ by honesty - which he owes not to the eagerness or
kind aspect of it, but to the exercise of her best powers,
& to the people he meets ~~of the~~ - Patient steady ones were
his fewer friends at first, than mere ~~visiting~~ - but the
~~envied~~ ~~engrossed~~ ~~inclement~~ wards make itself felt - ~~it~~
~~flatters~~ flatters a natural vanity, which becomes not ~~a~~ just only
~~ordure~~ -

Here remarks are the more natural, because in his
wants the dependence of the nurse strongly ~~contrasts~~ ~~him~~
to make himself agreeable to her lovers - to use the
power - to form ~~the~~ ~~present~~ present ~~present~~ present for ~~every~~ ~~acts~~
of pleasure - If he yield to this temptation he is lost - If
the desire of pleasing takes place of the desire of
doing for both & for ~~pleasure~~ ~~pleasure~~ pleasure, the degree
of her mind is gone - ~~the~~ ~~work~~ ~~is~~ ~~wicked~~ ~~mean~~ ~~ends~~
go into ~~society~~ society to be agreeable as a great end - We
never enter a circle but we lose the chance of ~~enemies~~
~~pleasure~~ pleasure & feelings, which we ought not to renounce, &

of being called to † act what may give him an opening
his first posture shd be to be true, to adhere to be
just, to hold fast to the good cause, how-
ever we may fear & mistake - & thus especially the
duty of the men, whose great point it is to be
the asserts of great truths - the moment must understand
& her proper role degrade him = Instead of standing on
his own centre, he will fly at permanent aquantance
enemies opposite, & will not so much vindicate
truth, as the act of recommending truth to men
passion & prejudice - The whole tone of his
spirit & temper & self-satisfaction - & yet
he is tempted to † vacate his vocation at the word
of reproach upon - Let him love much at himself
but he may, turn from not me - Let him live
more in the region of eternal truth, but he
does not be the Poet of the regions upon & path
of the day -

It will not of course be observed, that in
many of the instances, deplored, censured, severe -
we ought not to make us fearful and despondent,

~~Let~~ to a solitary cell where his affections are to be blighted
~~he~~ & to come forth from it, bound by new ties to his
race by the motives he has there meditated — Let
him ~~remember~~ found first, to take heed in all his
movements for of his future creation, to keep
with a pure heart & conduct & habits, to
the Creator of mankind, to the covenant given
of Faith, to the virtues of mercy & love, to the
veneration of age — Let him expect gently
~~the~~ real evil to be taken in part, whose slight
good he loves — & he may find, that the over-
flows of his heart — calculate in
with a fact accidental calamities, many
will turn on him as much love as if time were devoted
part of his time to intercourse —

"Lord my goodness extendeth not to thee but to the saints that are in the earth, - the excellent in whom is all my delight." -

It is to the concluding portion of this passage that I wish to direct your attention. In this the Psalmist expresses the great delight which he found in the Saints - in the excellent persons with whom he was connected. They were his chosen associates & the sources of his purest & highest enjoyments. - The passage thus viewed naturally leads us to consider the blessings & delights which flow from connection with good & excellent beings; - the happiness of having Christian friends, friends whose hearts & lives are formed on the principles & hopes of the gospel, who revere, love, & strive to obey & follow God. - The subject is interesting & useful. It will teach us to be grateful if we possess or ever have possessed such beings for our friends; & it will offer us motives to become ourselves the excellent of the earth, that we may give delight to all connected with us. - In treating this subject I may not adhere to the most rigid method. It is a subject of the heart, & excites too many powerful emotions to be unfolded with any great precision. But I hope some strong & distinct impression will be made on our

minds of the great blessings which flow from christian friends. In the first place,- such friends are blessings if we consider only the emotions or moral feelings they excite. Esteem, complacency, love, are among our loftiest sentiments, & it is a privilege to have them frequently called forth. It is a distinguished privilege to have near us, under our own roof, or within our sight beings who are continually exhibiting to us, the fairest & most interesting traits of human character,- whom we can follow with a smile of complacency, & the thought of whom awakens a thousand recollections of good deeds, of kind affections, & pious habits, of duties humbly but sincerely discharged.-

There is a sensibility to excellence implanted in the human heart, which is itself a source of immediate delight. We ought to thank a friend who presents to us something to love, to admire, to venerate, if we look no farther than the present pleasure of the sentiments. We delight in being surrounded with beautiful & interesting objects, but what beauty can be compared with the charms of a pure mind, an affectionate temper, a holy life? What can be compared in point of interest, to a countenance beaming with intelligence & sensibility?-

Secondly.- Christian friends not only excite pleasing emotions, they are blessings to us, as

as they exert the most kindly influence on our characters & lives. Living excellence is one of the most powerful excitements to virtue & holiness. Good beings breathe around them their pure spirit. We can hardly live near them & not be moulded in some measure by their example, not catch something of their elevated feelings, not feel our bad passions rebuked by their presence. — Our principles & practice depend very much upon those, whom we approach most nearly & frequently in the common intercourse of life. We form our standard from the general character of those around us. If their views are low & contracted, ours will hardly be ennobled. Hence the value of friends & associates who have imbibed generous & holy sentiments, who aim at lofty attainments, who are not satisfied with the common decencies of life, but labor to approve themselves to God & to fill every relation of life, with usefulness & honor. — There is a silent reproof of sin, in such a life, which pierces deeper, than the loudest & severest remonstrances of the lips. There is something more attractive in this living, embodied virtue, than in the most glowing descriptions of eloquence. We read of Christian virtue & admire it & dismiss it, as a delightful vision never to be realised. But Christian friends, who

carry into their common life the principles of the Gospel. - Shew us that holiness is practicable as well as lovely - they rebuke our sloth, & call us to pursue the perfection of our nature. - It is indeed a privilege to live near, to be connected with such beings. They throw a lustre round human nature & teach us to respect it. They confirm the great doctrine of revelation that man is formed for noble ends, for immortality. When we see around us beings fitted for heaven, we can more easily believe that heaven is opened for the human race. Thus the best purposes and purest hopes, are kindled by connection with virtuous friends.

Thirdly. - Such friends are great blessings by the confidence they inspire & the open communication to which they invite us. The human heart always wants fellow beings, in whom it may confide. It cannot live unsupported & alone. - It wants to repose on another mind to impart its fears & hopes, its joys & griefs. - A solitary joy almost loses its nature; we must impart it, would we feel it ourselves. Christian friends are blessings as they deserve & attract our confidence. - It is the influence of Christianity to form them to that sympathy & kindness, which encourages us to unlock to them our hearts. - The happiness of this confidence, of this free & affectionate communion, with a pure & virtuous mind which deserves our trust, can only be known by experience. -

The common intercourse of the world is not without pleasure. — There is a satisfaction in communicating our thoughts & feelings, to any one who will receive & reciprocate them. — But in the world we feel a distrust, which chills our hearts, which makes us keep back our best felings, makes us stifle our ~~sor~~ griefs, & too often produces a forced & artificial intercourse. To have friends whose worth we have proved, whose virtues are supported by piety, who listen to us with unaffected sympathy, who take an interest in our man & our highest concerns, who we know will feel lenient, without encouraging our failings, & who will repay our confidence by a communication of their own pure hearts & minds, — this is indeed to be blessed. — In such friendship we have a refuge from despondence, from melancholy, from languor. — How are our evils mitigated, our griefs subdued, our pleasures refined, our hearts warmed, our understandings brightened by such a communication. — How much do we gain, how much do we receive, when a holy & enlightened mind imparts itself to ours. — How mean, how low, how worthless in comparison are the pleasures, vanities, & distinctions of the world. —

Fourthly. Such friends are peculiarly blessings to us, in our sicknesses & afflictions. At these times

seasons we peculiarly need the aids & supports of friendship; but all friends cannot then sustain us. Those who share our happy hours, may have little consolation to afford us in depression. They may want religion. At these dreary seasons it is an unutterable consolation, to have near us, or connected with us by nature or friendship, fellow-beings, whose minds are elevated by religion, who have themselves learned to bow to the will of God, & are therefore fitted to teach us submission; who are familiar with the great truths of religion, & can therefore fix on these, our wandering & distracted minds, whose uplifted eyes teach us where to look for support, who are solicitous for our best interests, & delight to aid us in extracting improvement from our sufferings. Such friends knowing their love consolation to bring, do not forsake us, in the hour of adversity, pain or death. They cling closer as our sorrows increase. God has so formed us for society & rendered us so dependant on the sympathies & thoughts of others, that even the best of human beings, if left alone, to their own unaided reflections in the time of sorrow & suffering, are apt to sink into dejection. There are seasons, when it is an inexpressible relief, to have the truths & comforts of religion imparted by the well known voice of a revered & beloved friend, when nothing can so effectually reach & calm the mind.

There is something encouraging in the very presence of those, who share our faith & hopes. Even the last struggles may be cheered, by seeing our dying beds surrounded by friends, who are living testimonies to the power & happiness of religion, on which we lean, with whom we have connected the thoughts of a blessed immortality, with whom we have communed on a better world, & whose hearts we know are ascending in prayer for us, that we may find rest in heaven.—

But further, such friends are not only blessings to us in our afflictions, & sicknesses, they continue to be blessings when they, themselves, are called to experience the same calamities.— In this respect they differ peculiarly from other friends.—

We have friends who attract us by their amiable qualities, but they want religion, & wanting this they have no inward spring of consolation, no ground of meekness, calmness, patience, amidst their trials. The afflictions & pains that which remove them from the world, separate them from all joy.—

We are pained by their present sufferings & they give us no firm hope, respecting their future condition. Not so, Christian friends, whose piety has acquired firmness. These are indeed sometimes visited with sicknesses which impair their faculties, which

which leave them wrecks of what they were. This is a severe calamity; but even here their past lives enable us to look ~~back~~ forward to a bright day when their mental darkness will be dispelled & be succeeded by eternal light. But in many cases our Christian friends carry with them into the vale of affliction & sickness, all which rendered them lovely & interesting, & they even grow more interesting as sorrow & suffering gathers round them. Their virtues shine with a milder, steadier light. Their hearts softened by suffering embrace us with new tenderness. The hand of God which is upon them makes them more sensible of his presence, & they lean on him with more entire confidence & love. Such friends I say, are blessings amidst their sufferings; — & it is delightful to behold affliction borne with meekness & heavenly hope. — It is delightful to see our friends cheerful under protracted sickness, forgetting their sorrows, in their sympathy for others, maintaining all the warmth of their affections, continuing to exert their minds on the noblest truths; — it is delightful to see the countenance on which the paleness of death is seated, yet bright with the expression of a virtuous mind. — Even when such friends are expiring, there is a pleasure in our pain, when we behold them ready to depart, resign-

-ing with peace & hope a spirit which religion has purified, into the hands of the compassionate redeemer. These are the triumphs of our nature. — It is delightful, it is useful to witness them. —

Such friends are great blessings to us even after they are dead. There is a sense in which they continue to live to us. — They live in memory, & tho' the recollection of them may be melancholy, it is not without pleasure & not without improvement. In the tombs of such friends we bury all the imperfections of humanity which adhered to them thro' their earthly pilgrimage, & when we recall them, we recall only their virtues. We place them before us in the most interesting lights in which we have seen them; their mildest looks, the most heavenly expression of their countenances, their kindest words, their most holy & virtuous deeds. These survive & are cherished in affectionate remembrance. — Such recollections are most soothing; & to converse with of those friends with those who knew them, & felt their worth, & mourned their death, is a source of virtuous delight. — Departed worth is a hallowed theme. — When death has put the seal to the excellence of our friends; when they have closed a christian life, with christian resignation & hope, when their sun has set with undiminished glory, we feel ourselves privileged, & a

delightful privilege it is, to recall, to celebrate the virtues which have endeared them so dear.— The views with which we follow such friends into the eternal world are delightful.— They have left us, but are not lost;— oh no! that mind which has enlightened us, is not sunk into eternal darkness. That heart which warmed us, has not ceased to feel & to love.— The flame kindled from heaven is not extinguished;— oh no! all that we loved, still lives, & enjoys a more perfect & happy life.— The body indeed is mouldering away — but the soul which shone in that eye — which spoke in those lips, which embraced us with those arms, the soul with which we held converse, survives, & is refined & blessed by the change.— It has escaped its prison, its pains, its imperfections.— It has breathed its last sigh, & is gone to the abodes of the blessed.— Death was the messenger of mercy, the guide to immortality. Oh no; the friends we have lost are not lost. Our father in heaven, has not given up children so beloved, servants so approved, beings trained by him with so much care, & fitted to yield him such exalted service.— He has only removed them to bring them nearer to himself.— Heaven has received an accession. The prayers & worship of heaven, are extended by the removal of the good from earth.— They are not lost, they are gone to fill higher spheres,

to perform nobler duties, to communicate richer blessings & purer friendships.— These are the views with which we may follow our departed christian friends, & these views are not only the most consoling, they are also suited to promote our salvation, by exciting a strong interest in the eternal world, by directing our thoughts toward heaven. We ought not to require such excitements to make us heavenly minded. The thoughts of our God and our Savior should be enough to attract us to that world, where their glory is unveiled. But we are weak & criminally prone, to cling to earth, & being weak, we may lawfully avail ourselves of the aid which our departed friends give us, in raising our minds above this life.— Heaven does indeed seem more our home, & more to be desired, when we consider that those we loved on earth, have gone thither.— There region is no more unknown. There dwell the objects of our fondest affections. The child, the parent, the brother, the sister, the guide of our youth, the sharer of our joys. To a christian advanced in life, & who has had the happiness of enjoying many christian friendships, which death has dissolved, this world has become a strange place, & heaven is the residence of almost all he peculiarly loves. How much more easily can we disengage our thoughts & hearts

from the world, when we are permitted to cherish these hopes, respecting our departed friends.— They carry with them our affections to heaven & incite a more earnest desire & purpose, to attain the felicity of heaven.— There is indeed one circumstance attending the death of Christian friends peculiarly painful. The thought that we have heard their voices for the last time, that the pleasures of social intercourse are no more to be enjoyed on earth, that we must travel the rest of our journey unsupported, unguided, by their wisdom & love, this is distressing. The more we have loved them, the more we shall feel the stroke which severs them from us.— This is indeed a sorrow which derives poignancy, from the very excellence of our friends. But it is a sorrow which religion mitigates, & when Christian faith is strong, it is almost changed into a joyful hope. Christianity uniformly represents the heavenly world as a social state, where the friends, the disciples of Jesus are to be gathered together, to be united in indissoluble ties.— Christianity assures us on the death of Christian friends, that if we follow their steps, we shall go to the same world, & meet never to be separated by mournful changes. The vale of death which separates us from our friends is not an impassible gulph. We ourselves are soon

to descend into it. A few rapid days are to pass away & if spent in the fear of God, we shall again embrace with a pure & heavenly love, the friends we have lost.- They have only gone before us to welcome us to the abodes of peace. Affectionate Christians love cherished the thought, that departed friends, are permitted to visit them, & watch over them, as ministering angels & sympathise with them, in the trials of life. But when revelation forsakes us, it is wise to restrain conjecture.— This however we may believe on grounds, which cannot fail, that our departed friends, do not forget us, that, death improves every kind of benevolent affection, that, they think of us in their felicity, & that they will feel a joy which only heaven can comprehend in receiving us into their society.— No- death does not tear asunder the ties which bind us, to the Kind & virtuous, & leave us no hope of re-union.— If we are christians, we shall see again the friends we love, & we shall see them more lovely, & interesting, than we have ever known them on earth.— Every earthly stain will be washed away. Every grace & virtue will have acquired a heavenly beauty & vigor & we shall be worthy of such associates.— Death will have refined our souls, & how exquisite & pure the happiness of virtuous friends united after death!— Total happiness to see each other safe & at rest, after the trials

of life + the pains of dissolution, to recal past scenes by which, a merciful father trained them for immortality; + to offer united praises + thanks givings to their friend, preserver + redeemer; to pour into each others hearts their enlarged conceptions, + pure feelings, all the joys + improvements of a future life.— Yes— this is an unspeakable consolation, when we lose our christian friends + it is enough to light up a cheering hope amidst our sorrow. How great then, how eternal, are the blessings which flow from communion with the good.——
My hearers, let the reflections now offered be improved, + teach us the happiness for which we are formed. We are seeking it in the world, in accumulated wealth, in sensual indulgence, in honor + show.— But we shall never be happy.— Religion— the repose of the heart on its creator, is the first + purest source of felicity, + next to a union with God, there is no happiness so pure as that of virtuous friendship. Let it then be our labor to qualify ourselves for this communion with good minds.
Let us cherish the temper of Christianity, that we may be prepared for the confidence + friendship of the best of beings on earth, + in heaven. Let us invite + attract to us friends, who will exert a kindly influence on our character, who will impart from their own souls, a love of God + truth, + holiness, who will be able

to comfort us in our afflictions, & who, in their own afflictions & death will leave us a consoling hope.—

Have you such friends then cherish them as the best gifts of God, & by resembling them, bind them nearer to your hearts.— Have such friends been taken from you? Thank God for the excellence of their lives & for the peace of their death. Tho' dead let them live in yr. grateful recollection. It is a duty of Christianity to remember those, who "by faith & patience inherit the promise." Let their departed excellence have a monument in our hearts. Let the names of the sainted dead, dwell on our lips. Let us mark the traces of their steps, & follow them to immortality.— — — — —

Dr. Channing's sermon, copied by
L. E. E. Greene for
A. E. Heath.

The destined of true religion, first & turns the whole ~~~~ strength of the mind to the ~~~~ culture of ~~~~ excellence, to the practice of righteousness, to the pursuit of perfection — Religion is not merely separate from virtue, from rectitude, from duty, from right & honorable acts — Religion is the love & choice of moral excellence — to be religious is to ad- ore this excellence or goodness in its infinite source; ~~~~ & ~~~~ to conform to it & desires to ~~~~ our minds & lives. ~~~~ In this lies the whole work of piety — It perfects the human soul, & fills it with the moral

excellence of ~~to~~ the Creator - To
love G & G of no worth any fur-
ther than we see in him
benevolence &
~~God~~ rectitude of will, which
we call virtue (or moral
& therefore ~~they~~ & know & de-
light in this character as the
supreme good - The love of G
brings us into communion or in-
timacy with the Perfect Mind,
& ~~was could bring~~ gold us it
gives an emphasis only as far
as it ~~is one~~ guides our souls to ~~God~~
perfect -
~~The~~ I. cannot easily con-
ceive of a greater error,
than ~~that~~ which prevents what

in the called religion & in the
called men of the world, the er-
ror, that happiness is to come
from something abroad, from
some strange from the ac-
quirement of our chara[illegible]
of any. this error belongs to
the religious - for not have gen-
erally engaged, that their
happiness depended more on
the favor, or mercy, or
favor of G. than on the
our deserts. / principles, ver-
tues - ~~for religion teaches to oft~~
~~precede a pretended~~ for
I have consequently been
more anxious to perpetuate

God by personal attack, by ~~flattering~~ forms of conflict, by a flattering homage, ~~turn to cur-~~ ry, or a thorough work of purg- ing our mind & heart - ~~We have expected, that let~~ me not be misunderstood - I feel as truly as any ~~that~~ it is only ~~this~~ God's power, mercy, favor, ~~that~~ we can find happiness - but be it remembered, ~~that~~ favor rests but virtue, or obedience to a pure law. ~~That~~ his mercy, as revealed in Xt, has no ~~cost~~ but ~~that~~

to bring men ~~us~~ back to virtue & duty, & that her powers offered us, to thought & happiness things, les of improvement, that we have nothing to hope ~~under her~~ from her attributes ~~as~~ & fear the ~~we are reclaimed~~ or our thoughts, hearts, & lives ~~are~~ ~~professed framed after~~ grow good & pure-

I know nothing so important to a person, as the right action of his own mind, as ~~the love of what is good~~, mind. Health & purity, as a life framed after the pure-

cepts of Xt - I know nothing but
this, what is to become his hap-
pines - I sometimes hear
indeed that his goodness is
our only pledge of felicity.
& in an important sense this
is true, but only true when
understood in consistency
with the former position -
his goodness & acknowledge
as the original - of all hap-
pines - But I ask what is
the great gift of his good-
ness - I answer, that I know
no way to create him partaker
or we no gift is excellent,

I understand the great teachings of the ~~the~~ gospels, that we shall be rewarded for love to God & to our neighbour, to amount to this - that we shall find happiness in refined & enlarged affections. I do not expect to be repaid for any amount of ~~good~~ right I ask what I may perhaps - to receive a certain amount of pleasure ~~in return~~ from foreign powers in exchange for a certain amount of affection - I understand the gospel to speak of the natural experience of ~~religious~~ disinterested love - I understand ~~that~~

a noble action of the soul in
~~prudent~~ ~~prudence~~ of happiness - & in steady
happiness - what it is to be
cherished for its own sake, &
not for a distant, & foreign
good -

Men must be so - ~~Let an effort~~
~~of any kind grow up within~~
~~us, & we can only find hap-~~
piness from the nature of
things. Every affection has its
own proper gratification, & finds
its recompence in ~~itself~~ after - ~~for~~
~~happiness in no other~~
~~love~~ ~~your~~ child - A man is rewarded
for ~~the~~ ~~her~~ desire but love - but
how - by receiving ~~pain~~ property,
health or any outward good in pro-
portion to its strength - No - but

by its own acts, & natural fruits,
by the ~~work~~ words & friends from
the heart - by the needful event
& awakens - by the gratitude
& assent, & which & is returned
by ~~the~~ ~~labours~~ ~~the right of the~~
the presence, the voice, the ~~em~~
~~be~~ thoughts of those whom he
love - by ~~his~~ withing to
~~joys~~ improvement & happiness,
& by the ~~power~~ mysterious sense
time of good which there is with
his very sympathy with the pain.
This love alone namely the duty -
~~pleasure joy to avoid a means for~~
~~having a serving husband by~~
~~giving him an estate~~ of funds
its reward in its own exercise
& pleasure, ~~in~~ true gratefulness -

~~By a man, in whose~~ In the
scriptures we are promised happiness
for a certain state of mind. But not
please, from the nature of the case,
that we must have a habitual attach-
ed to that state of mind & ~~to~~
can have no at-tachment or
grateful love to the supreme be-
ing - Fortify, in any a mind, must
become ~~your~~ ~~dear~~ the strength, most
fervent of ~~your~~ affections - & a disposi-
tion, in this form of mind, that we
can find happiness, that in
the presence of friend but of
this great being, in witnessing
the manifestations of his perfection
mind, in conformity grateful to

His ~~exact~~ moral ~~frame~~ be an ~~to~~ fixed
fact, in ~~?~~ communion with him,
thereby ~~&~~ serving him, in working
together with him for good, in joining
with the enlightened nations in
her frame, in ~~con~~ official confi-
dence, & in the hope of ~~nearly~~
approaching him forever; ~~if it is to~~
~~by a contracting, exclusive~~ ~~in~~
~~so~~ from the nature of a pure
& strong love, it can only find
happiness in its object, that is to
say, in its own acts of natural
goodness.

X Happiness consists in the present, fullest
act of love — & you can happiness
only be in the right, natural, excellent
of the acts —

I know that this principle is liable to abuse - & great abuses I know but some, or heavy that xy is. to be ~~rejected~~ ~~if it be xx~~ received & honoured any in order of being natural, will say, that to them it is not natural & therefore to be rejected - I know, that men are apt to baptise ~~the~~ prejudices, ~~[illegible]~~ the loose opinions, with the name of reason, & when told to respect the reason, will think themselves called to pay less regard to these - So such abuse, my doctrine is liable, but it is not therefore of true - I know no principle which is not abused - The great truths, that G is worshipped, is continually used to grant men in the vilest - The principle of liberty is used

to encourage men in pursuits of the sentiments of love & virtue - & every religion has been perverted - how many ingenious blood shed and the name of sacred same - When I say religion ~~is to~~ accord with reason, I mean, not every thing that bears the name, for nothing is so unreasonable as some men's reason - I mean an intelligent faculty, & deliberate - I mean reason, in its purest exercise, guided by its highest principles, & devoted to truth -, ~~I do not mean~~ & I have no hesitation in saying that we ought to reject a religion which is repugnant to them - I understand, as well as any that the doctrine which I have laid down may be turned by men

to an evil - that the fault is ~~this~~ -
it does not belong to the doctrine - &
can easily conceive, that a favoured young
man, shallow yet headstrong, & unaccustomed
to ~~reason~~ govern his passions by rational
& moral principles, may say to me,
why you tell us that no religion is to be
free, which is not rational - now my
reason is shocked by Xty, & therefore
the system is false - To such an objector,
if I should reply, I did indeed say
that a religion free of divine origin, must
accord with reason - but I did not
say the reason - I meant a sober,
deliberate, patient, concentrous rea-
son - Let me see you faithfully
using this power in common life - Let
me see you relying on principles, & yielding on price, to it,
Let me see you exchanging the lightest fa-
cility & certain reflexion, & your presump-
tuous for that modesty which becomes

you use - & then I will leave you
both of yr reasons - & I will listen with
respect to its judgments - ~~that~~ ~~with~~
then ~~in~~ calm research & then come
if ~~not~~ God you to disbelief of
~~the~~ Xtn revelation, then disbelieve
it - I will be ~~the~~ silent to re-
proach you - But I leave no fear
that reason, reverently followed, with
ever ~~be conduct~~ carry you ~~from~~ away
from Xt - to a Reason in its
most perfect - & in proportion as
you ~~is~~ humble devotion to God it
will guide you to him -

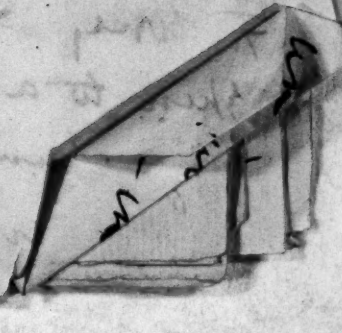
1815 - Aunt Worcester - Salem

Piety - †

The true end of Preaching

Lucas

Printed -



Col. Ep. 1. 28

Whom we preach, warning every man & teaching every man in all wisdom that we may present every man perfect in X+ Q-

The present occasion naturally invites us to consider the design & duties of the Xn ministry - & have already selected an entire passage of the apostle Paul, in which he informs us what was the substance & end of his preaching - We preach X+ - but de- from this & proceed to explain / what is in- tended by preaching X+ - & what by the perfect- ion which X+ is to be preached - & in what are the means by which this end is to be ac- complished - In treating these topics, I may be bound to differ in some of the views which are entertained with great respect by particular classes of Xns - But let it not be misunderstood that differ- ence of views implies any want of def- ference to their persons or of esteem & respect for their abilities & virtues - It is my duty & will be my pleasure to think what we deem the truth with sincerity, & hope I shall be free from the censure & of any who deem me should be unable to acquiesce in my suggestions, & trust they will have no ground for censuring the spirit in which these suggestions are offered -

What are we to understand by preaching Xt— This subject is the more intrly & important, not only because of fear it has often been misunderstood— Many persons imagine that Xt is never preached unless his name is continually repeated & his character continually kept in view— If this appear to be an error, & if we conceive it so, it cannot be too plainly & earnestly exposed— Preaching Xt then does not consist in Xt principally & continually named or making the subject of discourse— We may preach Xt when not speaking of him— He preaches wherever our conversation is in accordance with his precepts— The whole religion which he taught— You know that he came to be the light & teacher of the world & by this sublime & benevolent character he taught many truths relating to his self, to himself & to a future world. He taught the conduct & the terms of acceptance with God. & duties of mankind. He gave a perfect rule of life. Now whenever we

Eph. 1. 28

teach on the authority of Xt the truths & duties which he taught we preach Xt. When for instance we inculcate on his authority the duties of forgiving enemies, of taking no thot for the morrow, of hungering after righteousness, we preach Xt as truly as when we descant on his sufferings on the cross or the important design of his sufferings. By the word Xt in the text we are to understand his religion not his person. Among the Jews nothing was more common than to give the name of a religious teacher to the system of truth which he taught. We see this continually exemplified in the N. T. Thus it is said of the Jews "They have Moses & the prophets". What is meant by this? That they had others, not persons rendering asserting them - Certainly not - but that they had his law - his religion - I say I came not to destroy the prophets? What did he mean - that he had not come to destroy or kill the old prophets who had died

ages before her birth? certainly not - the only
method that her doctrines were suited to con-
form not to invalidate the writings of
these holy men - Stephen was accused of
blasphemy agt Moses, because some of his
remarks were construed into a reflection on
the law of Moses - these passages are sufficient to
us that a religion was often called by the
name of its teacher; & consonably to this
usage, when Paul says, we preach
preach Xt, we ought to understand him
in affirming (of the apostles) that they preach
(the religion of) the whole system of doctrine
& duties which Xt taught, whether they
related to himself or to any other
subject - Paragraph
But there is one passage more
decisive on the point than any I have
adduced - & which ought to put the
question at rest - The In the acts of
the apostles, James says "Moses of old
time has in every city them that preach
him, being read in the synagogues every
Sabbath day" - Here we find the apostle
declaring that in every city there were
persons who preached Moses, & that

Exod. 1. 28

... least ~~to~~ wary ~~to~~ ... men. teachy

we are told in what the preachy consisted "Moses ~~& the law of others~~ is read in the Synagogues every Sabbath day". No one ac-quainted with the ancient Jewish Syn-agogue can suppose for a moment, that the character & offices of Moses were the themes of the Jewish teachers every Sabbath & that they preached nothing else. It was their custom to read the books of the Law in course, & to offer comments upon obscure or important passages. In many parts of these books the name of Moses is not mentioned. We have whole chapters about the tab-ernacle & about the rites of cleansing from the leprosy. But according to Jame, when these ~~chapters~~ portions were read & explain-ed, Moses was preached, not be-cause her character was the subject, but because he devised ~~from G & communicated to the teachers~~ the instruments ordained and were a part of the religion which he was appoint-ed to communicate to the children of Israel. ~~these chapters~~ chapters. The name of the teacher is given to her doctrines. Thus

form of speech was not peculiar to the Jews - All nations have probably adopted it - At the present day nothing is more common than to hear that Locke or Newton, or some other distinguished philosopher is published & taught - not that his personal character & history are made public but his system of doctrines - In the same way Xt is preached, published, proclaimed, when his instructions are delivered although these instructions may relate to other subjects besides his own offices & character -

I take, I shall not be misunderstood in these remarks I have now made - I do not endeavour that I wd exclude from the pulpit discourses on the excellence of Xt - The truths which relate to Xt himself are among the most important which the Gospel reveals - & that preacher who carefully executes his trust who confines himself to the duties of his office who draws from the mouth of his hearers - The duties of Xts character, as far as it is revealed, his

Eccl. xlv. 1. 28 [illegible] weary [illegible] men [illegible] touchy

presence from heaven & her death humiliation,
her holy life & example, her sufferings &
our sins, her triumphs over death, her
exaltation to the universal do-
minion & her future manifestation as the judge of the world & the giver of eter-
nal life to her followers, are subjects
so sublime, so striking, so suited to touch
& to exalt the soul, so illustrative of the
benignity of G, so full of admonition to the
sinner, & of encouragement to the penitent,
that they ought to be urged with fre-
quency & fervour. The relation which G's
justice to the world are so important, so their
the saints have taken in heaven & salva-
tion & immortal life
the glory & dominion, the blessings
which he brings to (our parts our deserts & our
own conscience), that we should descend a
unbounded, that we should dwell on her
name with affectionate veneration & find delight
to contemplate them to the gratitude, love,
& confidence of man kind. Let me here observe
that from the large share which is allo-
ted in the psalms by the title, & actions
of G, [illegible] we are authorised to ex-

Lord, that preaching ought to be devoted to this subject - I cannot but think that this most entire part of the Xn system, the life which he led, the moral character which he exhibited, has been too much overlook. The controversies relating to the precise dignity of his person, have drawn attention from what is more adapted adapted to a narrow comprehension, from the unbounded greatness & goodness, the ornately & heavenly spirit which he every where discovers in the incidents which are recorded in the simple unadorned narrative of the Evangelists. The life of X, has been pronounced by men of moral sensibility, the strongest evidence of his genius, more convincing than his miracles. Then at least may be affirmed, that if we had been the subject of a nature like ours, have our hearts kindled with the love of goodness; we should go to X, as he is placed before us in the gospel, & study his life -

But whilst the Xn ministry is apt to err in its estimate of the life, the character, & the

1. 28

offices & benefits of X+, let him not imagine that he is chiefly preaching X+, when there are his sermons - If he confine himself to these he will not in the full sense of the word prepare preach X+ - for this is to preach the whole religion of X - & this religion of the Gospel of X+, (and nothing else) is what the Besides the new, unique gives of X+ contains instruction relating to the infinite Father, & to the services which we owe him - It contains instruction relating to the present as well as future state, & to the various objects of present pursuit & teaches us the true & conduct with become the various circumstances, the prosperous & adverse circumstances of life - It teaches us our duties to ourselves, to our families, to our fellow-creatures, to society, to the church, & to the whole family of G - It offers & offers motives to piety from the purest ages & from the future world, from heaven & hell, from the nature & consequence of the present & the character of the future life, from him as an example, & from the amiable excellencies of G-

The gospel of Xt is an inexhaustible treasury of moral & religious truth - I know of the first & best of evangelical teachers did not confine himself to a few truths - did not preach exclusively a-bout his own character - but manifested himself to be the word of God by the relation of, variety & sublimity of his instruction - To preach Xt is to unfold as far as we can feel a narrow person will admit all the doctrines, & duties, & motives which he communicated to the world are recorded in the Gospels & in the writings of his inspired apostles - Paragraph. It is not intended by these remarks that all the instructions of Xt are of equal importance; & that all are able to be urged with equal frequency & zeal - Some undoubtedly are of great moment & of more universal application than others, & to these teachers will who hold the most prominent place in the

preachy of a profession ~~merit~~ member — But
a member of a sound & candid mind
will be very cautious, lest he appear to
give a rank to a false doctrine, that
the rest will sink into comparative
unpleasantness & almost fade from
the mind of her hearer; the wish
next my that this truth or the duty
is the sum & substance & life of the
gospel, & ~~endeavour hence to the~~
in inculcating this part imperfectly
ever act — she will take to give en-
larged & harmonious views of all the
principles of Xy, recollect that each
receives support from the ~~farthest~~ next
that no ~~doctrine~~ truth will exert its proper
influence if wrested into disproportioned
importance, or detached from the truth,
which ought to modify & restrain it —
It has been the object of these remarks
to show, that preaching Xt does not imply that
the offices & characters of Xt are to be
made perpetually the topics of dis-

discourse- Where this idea prevails, it too often happens, that the subject of it is very partially preached- A few [illegible] are repeated without end. [illegible] are repeated to weariness- Many delightful & ennobling views of Xty are seldom or never exhibited- The duties of the gospel receive but a cursory attention- Religion is thot to consist in a fervid state of mind produced by constant contemplation of a few affecting ideas, about the only acceptable subject which converts in low sobriety, righteously & godly in the world seems to be undervalued as quite unimportant. Where this mistaken prevails, we too often discover a censorious spirit among persons who pronounce with confidence that those another merely does not preach Xt, because he does not dwell perpetually on a few topics in relation to the same wh are that to contain the whole of Xty- Those often are the born of a proud & unthoughtful mind thus deformed by the unhallowed prejudice. How often

is he denied a place among evangelical preachers by persons whose limited opportunities have confined them to the most narrow, indefinite & unfixed ideas of the system. May it be permitted with all deference & respect to beseech our ministering brethren not to encourage by example or countenance any practice of censure among preachers. There is no reason why we can not teach or learn more easily to think & to speak correctly than to think & to speak badly & especially of the teachers. Let us never forget, that we owe it to the full extent of that Ministry which we have, that we give a complete representation of the religion of our master: that we exhibit every doctrine, what duty, what privilege, what motive, in its due proportion, in its just connection. We all do our best, very imperfectly. It has pleased God to commit the Gospel to earthen vessels, to very fallible beings. And we of necessity communicate a part of our own weakness & darkness to the

religion which we declare - The degree of comfort
indeed differs in diff teachers - but none
are free from the universal frailty, none
are authorized to take the seat of judge-
ment & to pass condemning sentence
on the Unbeliever who a truth, who gives
proof of an earnest attention regard to duty,
of a desire to know & to teach the
whole counsel of G -
Having thus considered what is intended by preaching
Xt - I proceed to consider 2 - For what end Xt
is to be preached - to We teach Xt &c, that
we may present every man perfect in Xt - or be per-
fect in the religion of Xt, or a perfect man
From this passage we learn a most
important truth, that the great
design of teh the doctrines & precepts of
the Gospel is to improve & exalt the
human character, to promote eminent
purity of heart & life, to make men
perfect as the Father in heaven is perfect
In this passage
Here the great object of the Xn ministry
is placed before us with a clearness
which could permit
of no question or obscure, & we must both

weapons

~~The~~ usefulness of a sermon will be proportion to the strength with which they ~~are~~ impressed on the heart + according to the passage ~~from~~ to the whole of it, we must not ~~preach~~ to fill the head with notes, to entertain, into a system about which they may talk + contend, to make them fierce + factious, to swell the number of our whole - We must not preach to awaken violent feelings, ~~produced by~~ transient ~~enthusiasm~~ ~~to reform~~, to agitate the mind with tendency fear, or to heat it with feverish rapture - We must not preach ~~to make formal proselytes~~, to obtain from them an outward ~~decency~~ or conformity, to ~~form~~ them to the decencies of life, to produce a partial + heartless obedience - We must not preach to recommend a speculative, showy, interested goodness to produce a character which will secure the notice + admiration of mankind - All these efforts, full unlimited, short of the great end of the Christian ministry - We must not preach that we may make "men

* The end of preaching here stated demands the most serious attention of a christian minister - We learn from it, my friends, that we must not preach — not

perfect Xns, Xns in the temper, feeling, principles of act, - Xns in the lives - in their retired walks, in the social intercourse in the great & common concerns of life -
We must preach to penetrate & awaken them with sorrow for all the sins, not a sorrow that wastes itself in tears, but that leads to watchfulness & prayer, & a ready resistance of every corrupt habit & unregenerate desire - We must preach that we may enkindle (in the heart) that love of God & of man, which is the end of the commandment, & the perfection of our nature, not a mere fever of feeling, but an active principle, a spirit of power, an active, triumphant

Christ is the object end of the preaching. In this great object end, as in a common centre, all the paths of the gospel meet. To this they all converge; & no doctrine has any influence on salvation, or any value, any farther than it is a means, motive, and excitement to the perfecting of our nature -

to preach
of the
ministry to
ministry to
part of
pastoral care.

weary

touch

~~The~~ usefulness of a sermon will be pro-
portion to the strength with which they ~~of~~ the
is employed on per heart + We learn from
passage ~~from~~ to the whole of it, we must not preach
to fill the head with nets, to entangle men
into a system about which they may
talk + contend, to make them fierce partizans
of this, to swell the number of our church-
We must not preach to awaken violent feelings,
produced by transient ~~paroxysms of passion~~,
transient ~~systems~~ ~~reasons~~, to agitate the
mind with tendency fear, or to heat it
with fervent rapture - We must not preach dark
~~to make formal professors~~, not to obtain from them
an outward attendance on the institutes, to
form them to the decencies of life, to
produce a partial + heartless obedience -
We must not preach not to recommend
a system, shewy, interested goodness to
procure a character which will secure the
notice + admiration of mankind - such
Christ efforts fall unmerited, short
of the great end of the Christian ministry
and preach that we may make

* The end of preaching here stated

demonstrate demonstrate demand the most unanswerable attack of a sinful nature - We learn from St. Paul, that we must preach — not

perfect Xns, Xns in the temper, feeling, principles of act, – Xns in the home – in their retired walks, in the social intercourse in the great & common concerns of life – We must preach to penetrate men with sorrow for all the sins, not a sorrow which wastes itself in tears, but which leads to watchfulness & prayer, & a ready sacrifice of every corrupt habit & unrenewed desire – We must preach that we may enkindle (in the heart) that love of G & of man, which is the end of the commandment, & the perfection of our nature, not a mere fervor of feeling, but an active principle, a spirit of power, an active principle, giving cheerfulness to obedience; prompting to benevolent deeds, & eager to every duty of life. We must preach to rend every man perfect in Xt J, perfect not in the sight of men but of the heart searching G perfect not according to the standard of the world, but according to the sublime precepts of the gospel of the Savior and all the truth of the gospel are directly & powerfully margin

The minister of God needs often to be reminded of the height of Christian excellence to which he ought to aspire, and of the great end of his office, the perfection of human character. He is too apt to think that his work is done when he has brought men to adopt his opinions & to be satisfied with a form of godliness. He is too apt to rest in a system himself & to be satisfied to see others resting in it. He ought never to forget the great design of the Gospel, which is to reform & sanctify the soul for heaven. All the precepts of this severe system are marked by a sublime character. We demand that our piety be fervent, our benevolence unbounded, & our faith unwavering & unshaken. He sees that virtue, which does not rise to this standard, is imperfect, but that which is practised with a view to this standard is of service to God & to man.

Gentlemen owe the perspicuity not to much to the defenteness of the langge as to an almost incredible acteuty of the mend, which selects from a vareety of meanings that which each word demands & apeyes such limits to every phrase as the entirety of the speak, her character & situation require. In addeth, (see page) that human langge

Men were accustomed to write in a distant age, by ments of modern time, & who although unskilled were left to communicate both in addition to the strength of the style most natural to the sentiments, & the expression. We wonder then that they admit a vareety of enthusiasm, that the Scriptures were written (as not wonderful, & is indeed necessary unless they were by a miracle to instruct every reader in the precise import of every word & every phrase) Now in selecting making her select from this vareety of interpretation, a mind must always determine that which appears to be in consistent with any known truth & especially with consistent with those precepts of moral good & evil, & those moral attributes of G on which all religion is founded - All these & of on further

enquiry that apparent inconsistency in that of which should become more visible, he shd be more & more persuaded that this is not the true explanation of Scripture. In all these interpretat of the gospel which shake the mind at once as inconsistent with a righteous & moral govt of the universe, with reason of man what is dispersed to her nature, or with sheath any clear conviction which our experience has furnished, cannot be viewed with too jealous an eye by him who wishes to secure to thy an intelligent belief —

It is in vain to say that the first & most obvious meaning of Scripture is to be followed no matter where it leads — I answer that the first & obvious meaning of a passage written in a foreign language is in remote antiquity is very often, & such as frequently compels us to abandon — I answer that all sects of Xns agree have been two that all sects of Xns agree have been forced to agree in frequently forsaking the literal sense, on account of its incongruity with the acknowledged

truths. There is in fact no book in the
world which requires us more frequently
to restrain unlimited enthusiasm, to qualify
the letter by the spirit, & to seek the
meaning of the writer in the state &
customs of the writer & of the age, than
the N. T. - No book is written in a more
popular, figurative & fervid style,
the very style which requires the most
constant exercise of judgment in the reader -
The Scriptures are not a forged digest of
Law, as if they were a mere code of civil
law - They pour out the gospel warm from
the hearts of its preachers. Its language
is not that of logicians, not the language
of tutored & unanimated speculation, but of
affection & zeal, of men who burned
to convey deep & vivid emotion of the
truth. To understand such writers, moral
feeling is often a better guide, than a
servile adherence to the literal & most
obvious meaning of every word &
phrase - It is true of the Word of the
Old Test, that sometimes the letter killeth

whilst the spent geneth - almost any sylph may be built on the N T by a commentator who forgetting the general scope of Xy, & the lessons of nature & experience shall empire on every passage the literal signification which first offers to the mind - the Xn merits shd avail himself in the extent of the devine world of the aids of learning & criticism & skill more of the aids of reason & conscience more intimately of difficult passages which approve themselves to her clear & established concept of rectitude & to her devout & benev affect he shd regd with a favourable eye - whilst there (with) sphere the coherence, her sense of (the) of an absolute character shd be regdd with distrust - I have shed that the natl method of preaching Xy & imperfect if we wd secure a firm belief to Xy - It often may indeed be reconciled to an unreasonable religion, & terror that passes what merits the any of unsettles the intellect may silence every

(Paragraph)

object to the most contradictory & degrading principles - But in general, the understandg & conscience cannot be entirely subdued - They resist the violence with which they are assaulted - the attempt to believe what contradicts the plainest principles of our nature - Hence the most intelligent part of the community who will ultimately govern public opinion will doubt & disbelieve the unreasonable system which perhaps they find it politick to uphold - acknowledge, & wait only for a favourable moment for throwing off its yoke & portraying its [illegible] in its proper colours) either as an instrument of policy, or as a favourable moment for casting off its restraints & levelling its institutions with the dust

Thus important is it that it shd be recommended to the understandg of men - but this is not enough - still more shd it be recommended to the hearts & affections of the important truth - shd it be so presented as to excite the affections, to awaken admiration, esteem & fear, penetrate & love, gratitude & hatred - (If I have been the unhappy error of)

Some preachers (& an error abt her ren-
der the labors of ~~the~~ unfruitful,
an error wch has sprung from observing the
pernicious effects of violent & exclusive
appeals to the passions, have fallen into
an ~~error~~ unhappy error wch has rendered
the labors of the clergy almost wholly
unfruitful, that
preaching is to be addrsd to the in-
tellect alone. - They have treated men
as reasoning machines. They have forgott
that the affects are essential to or-
ganic nature, that the understdg never
flowly what the feelings - that reasond
sensibility must operate together or
we shall never act with perseverance
& vigor - & forgetting this they have
preached ineffectually & sensibly
& the hearers have pronounced the
preacher elegant & just - but as no
impact was excited the hearer has forgott
as fast as he heard, & his mind has
returned at once to the vanities of
the world. The sun warms at the same
moment that it enlightens - & unless re-

hyacinth truth be addrsd to at once to
the reason & the affect — unless it lends
whilst it guides — it is a useless splendor
it leaves the heart barren — it pro-
duces no fruits of godliness — let the
man must preach the gospel with earnestness,
with affect, with a heart warmed by her subject,
not thirsty of himself, not seeking ambitiously
but solicitous for the salvation of
mankind, wholly engaged to his people,
awake to the sweetness of) deeply impressed with
about to eternity, close to the worth of the
human soul, with the glory & happiness with
to which it may be exalted, & with the
misery & ruin into which it will be
plunged by wrekyn & vice — Let him
by delineation him present (the) form decla
imperfection of the imperfect & reality of re-
ligion, not to amuse but to convince
& improve, awaken, not to excite a mo-
mentary extasy but a deep & lasting ser-
vency, not to make his hearers think
& talk of himself of the preacher, but
of themselves, of their own character, & im-

future state - Let him labor by delineating with ~~the~~ unaffected ardor ~~of eaber-~~ lence the ~~beauty~~ loveliness of piety, by exhibiting religion in its most attracting forms, by ~~unfolding~~ displaying the ~~beauty~~ moral character of ~~the~~ Xt the love of Xt who was stronger than death, & by dwelling on the reality, the purity, the fulness, & perpetuity of ~~the joys~~ enjoyments unfolding the purity & ~~dependent~~ dependence of the heavenly world, by persuasion, by appeals to the best sentiments of human nature, by preaching from ~~persuaded~~ heart convinced of immortality, by ~~these methods~~ by there methods let him labor to touch her heart, to draw them to G, to awaken & to soften, to ~~draw~~ excite gratitude & love & a sublime piety, & a generous desire of exalted goodness - & let him also labor by ~~warning~~ warning, & faithful delineation of the character of sinners, by teaching men ~~unfolding~~ the righteousness & danger, by ~~placing~~

before them all the whole duty & the dreadful consequences of neglect, (by solemn admonitions,) warn them with solemnity of the consequences of neglect, by pointing them to death & destruction as the inheritance of wicked men, where the worm never dies & the fire is never quenched, let him labor by these means to reach the conscience of there when higher motives will not quicken to awaken the slumbers of the worldly & cut off every false hope, & to persuade the sinner by the terrors of the Lord to seek to fly the wrath to come—

Before my friends & brethren - It is usual
on these occasions to close the discourse by
a few remarks to the particular elect - But
to a mind so tender as yrs, it is not ne-
cessary to enforce the exhortation to fidelity
by enlarging on the solemn responsibility
incurred by the office upon which you are
now to enter. You will permit me how-
ever to remind you that the duties of
a Xn minister are unspeakably im-
portant. To preach Xt & to guide men
to perfection are among the noblest la-
bors & weightiest cares which men are
called to sustain - If you wd persevere
in this work with pleasure & success
ever, you must watch with circumspec-
tion your own character - You must labor
that yr own heart may be penetrated
with the truths you recommend with that
affection which you wish to communi-
cate. Do not in yr anxiety to pre-
pare for public service neglect the
private duties of religion - But unaf-

affected zeal, & that persuasive tenderness which give such power to instruction ~~as~~ must have its source in a soul united to God by habitual devotion, & to man by the diligent culture of benevolent affection - Pray for me - It would hardly accord with the humble nature of the solemnity to open to you my heart, to tell you the place you hold in my esteem & affection, to express to you my interest in your character & usefulness, & my joy in the happy prospects which the goodness of God is opening before you - Go & God attend you beseeching him to be the guide of your youth, to deliver you from whatever error or sin would corrupt your heart, to implant into your mind, to nurture you with zeal & charity, to send you a blessing to his church, & to crown you with the highest reward on me, the ~~desire~~ of contributing to the triumphs which was brought

from heaven by the sins of ly & was sealed
by his precious blood -
Yr friends & brethren of this society -
permit me to rejoice with you in the
goodness of ly which has so soon sent
you a pastor to supply the place
of that venerable man who lately
departed in this place - Let me
ask for my yng friend yr affectte
& candid attention to his mes-
sages - let me exhort & beseech yr
to consider the office and perform
the office were constituted, to make
yr report in Xt ? - Even tho
yr walk, but yr many offer the
worship of yr hearts, & may learn
in order to obey the will of ly - Do
not attend to receive a transient
affection - or to exhibit a transient warmth -
but to become genuine Xns, to imbibe
pure largely
more spirit of yr master, to exhibit

port fidelity to the instructions wherein you receive
~~to your own character~~ May y
bless you in yr part - unite you
both in the bonds of Xn friendship
& prepare you for the community
of saints made perfect in
Heaven - thro JXt -

c

1821

March - Cambridge - Dudleian Lect

~~St~~ John. 3. 2, [see Bible]

The evidences of ~~Xty and the~~ revealed religion are the subject of this lecture, a subject of great extent, as well as vast importance, ~~on which many exalted minds have expended their strength~~. In discussing it, an immense variety of learning has been employed, & all the powers of the intellect have been called forth. History, metaphysics, ethical science & the science of human nature have been summoned to the controversy, & (men of very different intellectual gifts, the abstract reasoner, the ~~antiquarian scholar~~, the classical scholar, the critic, & the ~~antiquarian~~ they) have contributed to Xty. the aid of abstract reasoning, of criticism, of ancient learning, ~~of criticism~~, of moral sentiment. To condense into one discourse what ~~so many~~ scholars & great men have written on this point, if it were impossible, even if

desirable; & I have stated the extent of the-
ology into which our subject has led; not because I propose to give an abstract of often laborious but because I wish you to understand that the topick is one not easily despatched, requiring much thought, & because I would invite you to follow me in a discussion which can have little interest unless you are prepared to give it such concentrated & continued attention as a subject more worthy of attn. than the claims of that religion, which was impressed on our childhood, & which is acknowledged to be the only foundation of the hope of immortality, cannot be offered you presented; & one mind must want the ordinary seriousness of human nature, if it cannot arrest us—

That Xty has been opposed is a fact implied in the establishment of this lecture — That it has had adver-

Series of no mean intellect, 3 even know-
I propose in this discourse to make
what seems to me great
some remarks on the objects to Xy - on the
general principle on which its evidences
rest, & on some of its particular evidences -

The great object to xy - the only one which has much influence at the present day - meets us at the very threshold. We cannot, if we wd, evade it, for it is founded on a primary & essential attribute of the religion, ~~which is engraven on it very front & which cannot be severed from it by the arts of controversy~~ - The object is ~~ever~~ felt the expressed, & amounts to this, that miracles are incredible, & that belief in them the supernatural character of an alleged fact is proof enough of its falsehood - ~~Never the~~ ~~miracles from xy, & all men will ask knowledge the its claims to respect, & so~~ Is ~~thing~~ this propensity to doubt of departures from the order of nature, that ~~are~~ who sincere Xns, ~~are~~ inclined to rest the relig wholly on its internal evidence, & to overlook the outward & extraordinary ~~Off~~ & by which it was at first established.

But the diffy cannot in this way be evaded; for Xty is not only confirmed by miracles, but is in itself in its very essence a miraculous religion. It is not a system which the human mind has framed from its own resources in the ordinary exercise of its power, from the ordinary course of nature. It professes to be an supernatural communication from G to us, & as such it is acknowledged by those Xns, of whom I speak, who through a thinking mind miracles, are disposed to rest it's faith on internal proofs. So that the objection which I have stated still presses upon us, & if it be well grounded, it is fatal to Xty.

It is proper to begin the discussion at enquiring whence the disposition to discredit miracles springs. & how far it is rational. As a preliminary remark of some importance is, that this disposition is not a receptive or sensible of our own

tal constitut, ++ like the disposit to trace
effects to adequate causes++. We are indeed
so formed as to expect a continuance of
that order of nature whh we have uniformly
experienced, but not so formed as to re-
volt ~~from~~ at ~~any~~ alleged violations
of that ord & to account it as im-
possible or absurd. ++ On the contrary take
men at large, & they discover a strong
& incurable propensity to believe in mir-
acles. Almost all histories, until ultim the two
last centuries, reported seriously supernat
tural facts - ~~The whole effect~~ wise & igno
rant two centuries ago concurred in be-
lieving that miraculous powers
were possessed by human beings who
had confederated wh evil spirits. Scep-
ticism as to miracles is comly a new
thing, if we except the Epicurean
or a heretical sect among the ancients;
& so far from being founded in human
nature, it is resisted by an almost

infinite preponderance of belief on the
the side.

Whence this scepticism
springs. It may be explained by two prin-
ciples. cause. 1st. We discover in our
It is now an acknowledged fact, among enlightened
men, that in past
times & in our own, a strong disposition
has existed & still exists to admit mira-
cles without examination. The more ignorant
the human mind is found to have
been devoured nothing more eagerly than reports
even among themselves, and a willing ear
of prodigies.
to supernatural stories. & so taken is
the repetition of the common records &
traditions of miracles in past times,
that a writer who should
quote it as authentick, would expose him-
self to be the jest of the
age. Now it is argued, that we discover
here a principle of human nature,
which the love of the supernatural & mar-
vellous, a credulity as to hindrances,
which accounts sufficiently for the belief

of miracles wherever we find it alleged, & ~~we~~ ~~need therefore~~ but it is consequently unnecessary & unphilosophical ~~& unnecessary~~ to seek for other causes, & especially to admit that most ~~extraordinary~~ improbable ~~explanation of this belief~~, the actual existence of miracles. This ~~specimen~~ sweeping conclusion is a specimen of that rash habit of generalizing which ~~prevails~~ rather disparages our times, & shows that philosophical reasoning has made fewer advances than we are ~~boasted~~ apt to boast. It is true, that there is a principle of credulity as to prodigies in a ~~considerable~~ considerable part of ~~mankind~~ society, a disposition to believe with due scrutiny. But this principle like every other in our nature has its limits; acts according to fixed laws; is not omnipotent. It cannot make the eyes see, & the ears hear, & the understanding credit delusions, under all imaginable circumstances; but requires the concurrence of various circumstances & of the principles of our nature in order to its

operate - For example, the belief of spectral appearances has been very common - but under what circumstances & in what state of mind has it occured? Do men see ghosts in broad day, whilst conversing amidst cheerful society? Or in solitary places, in grave yards, in twilight or mists when outward objects are so undefined as to take a form from imagination, & in other circumstances favourable to terror. The principle of credulity is as regular in its operation as any other principle of the mind, & is so dependent on circumstances as to be restrained & checked by other parts of human nature, that sometimes the most obstinate incredulity is found in that very class of people, where easy belief on other occasions moves our contempt. It is well known, for example that the efficacy of the vaccine inoculation has been encountered with much more unyielding scepticism among

the vulgar, than among the improved.
& in general, it may be ~~laid down~~ asserted, that
the credulity of the ignorant operates under
the control of passion, & impressions, ~~which~~
that no class of society yield a slower
assent to propositions which manifestly subvert
the old modes of thinking & most
settled prejudices. It is the very un-
philosophical, to assume this principle
as an explanation of all miracles what-
ever. ~~If indeed~~ I grant that the
fact, that accounts of supernatural agen-
cy are so generally found false, is a
reason for looking upon them with pe-
culiar distrust - Miracles ought on this account to be sifted
more than common facts; ~~because more~~ But
if we find that a belief in a series of
wonders has occurred under circumstances
very different from those under which false
prodigies have been received, under cir-
cumstances most unfavourable to the
operation of credulity, then this belief
cannot be resolved into the common
causes which have blinded men in regard

to supernatural agency - We must seek for other causes
& if none can be found ~~that~~ but the
actual of the miracle, then true philo-
sophy binds us to believe that. The pro-
pensity of men to believe in wht is strange
& ~~unusual~~ miraculous through a presump-
tion agst particular miracles, is not
a presumption agst miracles universally,
but rather the reverse; for great prin-
ciples of human nature have gener-
ally a foundation in truth. & one explan-
ation of this propensity so common to mankind
is obviously this, that in the earlier ages
of the human race, miraculous interpositions
limited to mans infant state, were not
uncommon, & being the most striking facts
of human history, spread thro all future
times a belief & expectation of miracles -

I proceed now to the 2d second
cause of that scepticism in supernatural agency, which has grown up, especially among the more improved
of later times - These later times are destinguished as you well know by successful

research into nature; & the discoveries of science have continually added strength to that great principle. that the phenomena of the universe are regulated by general & permanent laws, or that the author of the universe exerts his power already in accordance to an established order - Nature, the more it is explored, the more it is found to be uniform - We find an unbroken succession of causes & effects - Many phenomena, once denom^d irregular & ascribed to supernatural agency, are found to result from be connected with preceding circumstances regularly & truly as the most common events - The comet, we learn, observes the same attraction laws as the sun & planets. When a new phenomenon now occurs, no one thinks it miraculous, but believes that it may when well understood be reduced to laws already known or is an example of a law not yet investigated.

Now this increasing acquaintance with the uniformity of nature begets a distrust & rational distrust of alleged violations of it, - for many causes of

14

~~deceptions & imposture~~, ~~mistake~~ alleged miracles ~~pretended~~ in reg to ~~the~~ ~~asser~~ may be assigned; ~~asserted~~ ~~are~~ ~~found in men's~~ ~~nature &~~ conduct, there is but one adequate cause of real miracles, that is, the power of G; & the regularity of nature forms a strong presumption against the miraculous exertn of this power except in extraordinary circumstances, & for extraordinary purposes, to which the established laws of the creat are not competent - But the observat of the uniformity of nature not merely begets this natural distrust of ~~the~~ ~~false~~ alleged violat of it - It produces a secret feeling as if such violats were impossibles. What attach ~~what argues~~ to the powers of nature which is implied in scientific research, ~~&~~ ~~encourages~~ ~~not~~ ~~impedes~~, tends to ~~weaken~~ the practical conviction of a higher power - & the laws of the creat instead of being regd as the modes of divine operat, come to be considd, as fetters on his agency, as too sacred to be suspended even by the author - This secret feeling, ~~hastily~~ ~~removed~~, ~~war~~ with all sound philosophy,

~~but not the~~, is the ~~a~~ chief foundat of
~~[illegible]~~
that scepticism which prevails in regd to
miraculous agency -

To a man, whose belief in a G, is strong & practical
with ~~a plenary~~ assurance as possible as any other effect, as the
most common event in life - & the argument
agst miracles drawn from the uniformity
of nature, will weigh with him only as
far as this uniformity is a pledge & proof
that the ~~of~~ creator, ~~in dispensation to~~ accomplish
his purposes by a fixed order or mode
of operation - Now ~~that the order~~ it is freely
granted that (this order may be supposed to be
important & if we may so say dear to
the creator), the reason, why he observes
it, & a strong presumption lies agst
any violation of it on slight occasions
or for purposes ~~to~~ which the laws of
nature ~~of~~ are adequate - But this is
~~the~~ utmost which the order of nature au-
thorises us to infer respecting its ~~author~~ - It
forbids us to infer respecting ~~its~~ author - It
forms no presumption agst miracles univ-
ersally, in ~~an~~ imaginable - cases, but

× the creator's regd or attachment to such an order may be inferred from

may even furnish a presumption in its favour. We are never to forget, that our adherence to the order of the universe is not necessary & mechanical, but intelligent & voluntary. We adhere to it, not for its own sake, or because it has a sacredness which compels him to respect it, but simply because it is most suited to accomplish purposes in which he is engaged. It is a means & not an end. & like all other means must give way, when the end can best be promoted without it. It is the mark of a weak mind, to make an idol of order & method, to cling to established forms of passing, when they clog instead of advancing it. If the great purposes of the universe can best be accomplished by departing from its established laws, will not those laws undoubtedly be superseded. & though broken in the letter, they will be observed in their spirit, for the ends for which they were first instituted will be advanced by the violation. Now the question arises for what purposes,

were nature & its ord~~er~~ ~~argue produced~~ appointed — & there is no presumption in saying that the highest of these is the improvement of intelligent beings — Mind is its first end. & the great purpose for which an order of nature is fixed is plainly the formation of mind — In a creat~~ure~~ without order, where events wd follow what any regular succession it is obvious, that mind must be kept in perpetual infancy, for in such a universe there could be no reasoning from effects to cause, no induction to establish general truth, no adaptation of means to end — ie — no science relating to God or matter a mind, no action, no virtue — ~~not one~~ ~~in~~ intellectual ~~excellence~~ &c

The great purpose of God, I repeat, in establishing the order of nature is to form & advance the mind, & if ~~the~~ the case shd occur, in which the interests of the mind could best be advanced by departing from its order or by miraculous agency, then the great purpose of the

both the moral & intellectual nature for which powers

(by which we mean

might that

us, and the

these men virtue get

the creator, the great end of its laws & regularity, & the attributes of God which gave it birth, and demand such departure. & miracles the exhibition of miracles and be excluded not wrought by nature - intend of course agent, and concur with nature -

Now we can maint that such a case has existed - We affirm, that when Jesus Christ came into the world, nature had failed to communicate instructions to men in which the intelligent beings they had the deepest concern, on which the full of development of the highest faculties essentially depended; & we affirm that there was no prospect of relief from nature; - no that an exigence had occurred in which additional communicat, supernatural lights, might rightly have been expected from the Father of Spirits - Let me state two particulars in which the defenseless men needed intellectual aids not given by nature - & refer to the doctrine of

one of the [illegible] on which all [illegible] rests
to the doctrine of immortality, which is the great spring
of virtuous exertion & effort.- [illegible]

× Had I time to enlarge on the history of that period, I might show you, that under what heads of rubbish & inheritance these doctrines were buried. But I should report only what you know familiarly. The works of ancient genius, which form your studies carry on their front the brand of polytheism, & of debasing errour on subjects of the first & deepest concern. It is more important to observe that the very uniformity of nature had some tendency to obscure the doctrines I have named, or at least to impair their practical power, so that a departure from this uniformity was needed to fasten them on men's minds.— dash Fixed, a fixed order of nature, though a witness of the One God to reflecting & enlarged understandings, has yet a tendency to hide him from men in general, for, as the human mind is constituted, (what is regular & ba-
lanced conduct of society, is kept alive
not so much by the ordinary course of
God's providence, as by sudden, unexpected
events which excite rouse & startle,
& speak of a power higher than nature.-
dash There is another way in which a fixed or-
der of nature is unfavourable to just

the creat, the ~~purpose~~ end of its laws & rep-
utability, the attributes of God which gave
it birth, and demand ~~that~~ such debate
me, & ~~reconcile the extents of~~

wh. would commence creat, supernatural
lights, might rightly have expected from
the G. Spirits - Let me state
two particulars in wh. ~~the deficiency of~~
men needed intellectual aid not given by
nature - I refer to the doctrine of ~~one~~ by

one of all on which all piety & virtue rests
to the doctrine of immediate, which is the spring
of all virtuous exertion & effort. I need not tell
you under what heaps of rubbish & superstition
these doctrines were buried. It is more
difficult to observe, that the very uniformity
of nature had some tendency to obscure
at least to prevent the practical power-
ful effect of a belief in the doctrine of
the Deity. A departure from uniformity
was needed to fix the attention of mankind,
& excite their curiosity. A fixed order
of nature tended to hide the cause, which
is the human mind is constituted,
what is regular & of constant occurrence
excites it feebly - & benefits, flowing to
us by fixed unchanging laws, seem to come
only by a kind of necessity, & are traced up
to natural causes - Accordingly re-
ligion, even in the most enlightened & ad-
vanced condit of society, is kept alive
not so much by the ordinary course of
Gd's providence, as by sudden, unexpected
events which excite & rouse the startled
& speak of a power higher than nature -
There is another way in which a fixed or-
der of nature is unfavourable to just

impression respecting its author. It discovers to us in the creator a regard to general good, but not an affection to individual. The laws of nature, operating as they do with an inflexible steadiness, never varying to meet the case & wants of individuals, & inflicting much private suffering in the stern administration of general good, give the idea of a distant, retired sovereign, much more than of a tender parent, & yet this last ~~natural religion~~ view of it is the only effectual security from superstition & idolatry. Nature if it did not furnish would not have ~~tempted~~ ~~seen~~ the first back the world to its creator & on to the doctrine of immy, the order of the rate world had little tendency to teach this at least ~~with any~~ clearness & energy. The ~~natural world~~ natural world contains no provision or arrangements ~~which~~ for ~~terminating~~ ~~the~~ ~~tremendous~~ future reviving the dead. The processes (transpose the two next sentences) researches of science detect no secret

for restoring
the lost powers of life - The sun & the rain
which covers the tomb with verdure, send no
vital influence to the mouldrg body - ~~nor~~
~~does the telescope introduce us~~ If man
is to live again, he is not to live through
any laws of nature, which we know, but
by a power higher than nature, & how can
he be assured of this truth, but by a
manifestation of the power, i e, by mirac-
ulous agency confirmg a future life -
I ~~have~~ have laboured
in these remarks to shew that the uniformity is no presumpt, at least no
insuperable presumpt, against miraculous agency, when employed in confirmation of such a relign as ours - Nature
on the contrary furnishes a presumpt
in its favour - Nature clearly shows
to us a power above itself, so that it proves
miracles to be possible - Nature reveals
purposes & attributes in its auth, with
which by remarkably agrees, - Nature too has

Deficiencies which show that it was not invented by its author to be his whole method of instructing mankind - as their defects are gloriously supplied by Xty, which bears to nature the, in this way given great confirmat to Xty, which meets its Defects, answers its demands, supplies its chasms, explains its mysteries, lightens its darkness, & clears up its mysteries, cures heart of grieving & calamities - trials,

(a longer space than usual between these paragraphs)

Before quitting this general consideration of miracles, I ought to take some notice of Hume's celebrated argument on this subject, which it merits for the attention with which it has received, for infidelity has seldom forged a weaker weapon, but because it is specious, & has derived weight from the name of its author. The argument is briefly - this; that belief is founded upon & regulated by experience - & we find that experience testifys to be false, but never

with a departure from the order of nature.
That men may deceive us or be deceived when they testify to
miracles, is therefore more accordant with
experience of that nature shd be inregu-
lar, & hence there is a balance of proof
against miracles, from the nature of
the case, they are incapable of proof —
The writer replies to this argmt, & have not
time to repeat — Dr Campbell, with
whom you, that it rests wholly
on an equivocal use of terms; & will
furnish you many fine remks on the
nature of testimy & on the condit or
qualities wch give it validity — I will
only add a few remks wch seem to me worthy of attn —

2. This argument is founded on the fact
that the credibility of facts or state-
ments is to be decided by their accordance
with the established laws of nature, &
this only — Now if nature
comprehend all exists & all powers,
this position might be admitted — But
if there is a being high & nature,

& whose character as falls under your notice & exhibits the origin of all its powers & motions, then since as there is an addition truly as to what is found to what facts & statements the creators are to be referred; & whether, what violate nature's order, with fitness be credible, if they agree with the known principles of attributes of its author; because for such events we can assign an adequate cause & sufficient reason, & there are the qualities & conditions which credibility depends—

2— This argument of these proves too much & therefore proves nothing— it proves too much— for if I am to reject the strongest testimony miracles, because testimony has often deceived me, but I have nature's order has been found never been found to fail, then I ought to reject a miracle, even if I did see it with my own eyes, & if all my senses did attest it —; for all my senses have sometimes given false reports;

whilst nature has proved true; & therefore
~~to be inconceivable~~ be the circumstances ever so decisive
~~as they may be~~ or inconsistent as they are with deceptions
facts & must not believe what I see
& hear & touch ~~& with my faculties~~ what my senses, exercised
according to the most deliberate judgment declare to be true - All this the argument
requires; & it proves too much,
for disbelief, in the case supposed, is
out of our power, & is instinctively pronounced absurd, & what is more, ~~it would~~
subvert that very order of nature on which
the argument rests, for this order
of nature is learned only by the exercise
of my senses & ~~faculties~~ judgment, & if these
fail me, in the most unexceptionable
circumstances, it is testimony to ra-
tional is of little worth -

Once more - ~~this~~ argument is built
on an entire ignorance of the nature of
testimony, & it is surprising, ~~that~~ this error has
not been more strikingly exposed - Testimony
we are told ~~can~~ cannot prove a mir-
acle - Now the truth, is ~~that~~ testimony of

itself & immediately proves no fact whatever, ~~but what~~ not even ~~that~~ most common- Testimony can does nothing more than show us the state of a man's mind in regd to a given fact. ~~It~~ ~~shows~~ It can only show us, that the testifier has a belief, a conviction ~~that~~ ~~he has~~ a certain phenomenon - or event has occurred. Here testy stops - & the ~~fact~~ reality of the event is to be judged altogether from the nature & degree of this conviction & the circumstances under which it exists - ~~&~~ this conviction ~~in the mind of~~ ~~he~~ ~~who~~ is an effect, which must have a cause, & needs to be explained, & if no cause can be found but the real occurrence of the event, then this occurrence is admitted as true - Such is the extent of testy - Now a man who affirms a miraculous phenomenon or event, may give us just as decisive proof by character & conduct if he pleases & depth of his conviction, as if he were affirming a common occurrence - Testimony then does just as much in

(introduced in middle of next page)

may be observed of these & of other Methodist heads of opposers of Xty, or religion, that they are much more inclined to argue against miracles in general, than against the particular miracles on which Xty rests. And the reason is obvious. Miracles when considered in a general, abstract manner, that is, when divested of all circumstances, & supposed to occur as detached facts, to stand alone in history, have no explanations or reasons or preceding events, & no influence on those which follow, are indeed as wanton & useless violations of nature's order. open to great objection; & it is against miracles, considered in this naked, general form, that the arguments of infidelity are chiefly urged. But it is under this head, or class, that the great demonstrators to confound both these the miracles of Xty. They are palpably different. They do not stand alone in history; but are most intimately incorporated with it. They were demanded by the state of the world which preceded them, & they have left deep traces on all subsequent ages. In fact, the history of the whole civilized world, since their alleged occurrence, has been swayed & coloured by them, & is wholly unexplicable without them. Now such miracles are not to be met & despised of by general reasonings which apply only to insulated, unimportant, uninfluential prodigies.

the case of miracles as of common events -
ce - it does disclose to us the convict of an-
other mind - Now this conviction in the
case of miracles requires a cause, an
explanation as much in every other - & if
the circumstances be such that it could not
have pleased God to have established but by
the reality of the alleged miracle, then
the great & fundamental principle of
human belief, viz, that every effect must
have a cause, compels us to admit the
miracle - (Here introduce loose sheet)

I have thus considered the ob-
jections to miracles in general, & I would
close this head with observing, that these
objections with less weight, just in pro-
portion as we have strengthened our conviction
of God's power over nature & of his bene-
ficial interest in his creatures - The great
repugnance to the belief of miraculous
agency is founded in a turning atheism,
which ascribes supremacy to nature
& which, it believes whilst it professes
to believe in God
questions his power or concern for the im-

Leave 30
ment of men - To a man who cherishes a sense
of ~~y~~ the great diffy is, not ~~that we~~
~~do have~~ to account for miracles, but
to account for the rare occurrence -
One of the mysteries of the uni-
verse is this, that its author retires w
continually behind the veil of his
works, that the Great & Good father
does not ~~lead~~ manifest himself
more distinctly to his creatures - There
is something which seems cold & repul-
sive in instructing us by fixed, inflexi-
ible laws of nature. The intercourse of ~~y~~
with the Adam & the Patriarchs ~~meets~~
suits our best
~~best~~ conception of the relation which he bears
to the human race, & ought not
to surprise us more than the expression
of a human parents tenderness & concern
towards his offspring -

After the remarks now made to remove the objections to revelation in general, I proceed to consider more particularly the evidences of the Xn religion — & these are so numerous, that I should find a difficulty to compress them into the short space which now remains, & could give but a dry & uninteresting index-like Syllabus - a dry & uninteresting index will be more useful to you than some distinction, the general principle into which all the Xn evidences may be resolved, & on which the whole religion rests, & to explain illustrate it in a few particulars. All the evidences of Xty may be traced to that fundamental principle (which Stewart calls a fundamental Law of human belief, & which as it is the deepest & it is the most comprehensive of the whole connection - viz) that every effect must have an adequate cause -

~~the great general evidence of the~~

diverse origin of the religion it has, but it cannot be explained or accounted for by natural causes, & it, particular evidences are only that circumstance) We claim for Xty a divine original, because no adequate cause for it can be found in the principles of human nature, or in the circumstances under which it appeared, because it can only be accounted for by the interposition of that being to whom its first preachers universally ascribed, & with whom we perfectly agree -

Xty, by which we mean not merely the doctrines of the religion, but every thing relating to it, its rise, its progress, the character of its author the conduct of its propagators, Xty, in this broad sense, can only be accounted for in two ways - first by the principles of human nature under the excitements, motives, impulses of the time when it was first preached,

secondly by the agency of a higher being -
To which of these causes the religion
should be referred, is not a question
beyond our reach, for being partakers
of human nature, & knowing more
of it than of any other part
of creation, we can judge with sufficient accuracy
what of its principles, & of its effects
to what they are competent - It is indeed
true that human power are not
exactly defined - nor can we state
precisely the bounds beyond which they
cannot pass - but still the disproportion
between human nature & an effect
ascribed to it may be so vast & palpable as to satisfy us at once that
the effect is inexplicable by
visible human power. I
know precisely what advances the
intellect of a savage may make -
but that a savage in the woods could
not compose the principia of Newton
is about as plain as that he could

not create the world — I know not
the point at which bodily strength
must stop — but that a man cannot
carry Atlas or Ander on his shoulders
[illegible] position [illegible]
[illegible] of human nature. [illegible]
the introduction of Xty, under the circum-
stances in which it was placed at its
birth, will explain his religion,
is therefore a guest to which we are
competent — & is the great guest on
which the whole controversy turns —

Now we maintain, that a great variety of facts belongs to this religion — such as the character of its founder, its peculiar principles, the style & character of its records, its progress, the concurrent circumstances & sufferings of its first preachers, the reception of it on the ground of miraculous attestation, its consistency with the prophecies which it fulfilled & which it contains, its influence in society, &

other circumstances connected with it, are
utterly inexplicable ~~on human principles~~ by human laws & principles, but are-
cord with & are fully explained by
the laws & prospect of y-

Sect. These various particulars I can-
not attempt to unfold- One or two may
be illustrated to show you the application of
the mode of applying the principles which
I have laid down- (Dash) I will take first the
character of J Xt. ~~Their exten~~ How is this to be
explained by the principles of human
nature? We are immediately struck with this
peculiarity in the character of Xy, that whilst
all other men are formed in ~~some~~ degree
a measure by the spirit of the age,
we can discover in Jesus no impression of the
period in which he lived. We know the
considerable accuracy the state of society, the
modes of thinking, the habits of expectation
of the country in which J was born;
& he is as free from them & as exalted
above them, as if he had lived in ~~the~~ di-

3 another world
Connection from society or with every sense
on the earth around him. Its history explained by nothing
Shuts him to in a solitary being, living
for purposes which none but himself com-
prehended, & enjoying not so much as the
sympathy of a single mind. His apostles,
his chosen companions, but to him the
Spirit of the age; & nothing shows its
strength more than the slowness with
which it yielded in these honest men to
the instruction of Jesus

Jesus came to a nation expecting
a Messiah; & he claimed the character
But instead of conforming to the opinion
then which prevailed in regard to the
Messiah, he rejected them wholly &
with reserve. To a people anticipating a
triumphant leader, under whom vengeance
to be glutted as well as pride was to
be glutted by the humiliation of the
oppressor, he came as a spiritual
leader, teaching humility & peace.

37

& announcing & suffering persecution & persecutions that
crushing the most cherished hopes, &
ensuring after years reproach & hatred
from his undisguised hostility (see margin)
& from this singular & otherwise inexplicable
to self-sacrificed by the common principles of human na-
ture & excluding the possibility of
selfish aims in the author of it -

One striking peculiarity in J is
the extent, the vastness of his views -
Whilst all around him looked for a Messi-
ah to liberate G's ancient people,
whilst to every other Jew, Judea was
the exclusive object of pride & hope,
this known & avowed came, declaring himself to be the
& voluntary exposure of himself to rejection
& hatred, cannot easily be explained by
Deliver & light of the world, &
in his whole teaching & life, you see
a consciousness which never forsakes
him of a relation to the whole hu-
man race - His idea of blessing man-
kind, of preaching a universal religion,
was the most magnificent which ever
entered man's mind - All the previous

Now this
unsuspecting,
& unsuspecting
account, this
undisguised hostility
to the dearest
& fondest
prejudices
of his nation, this
fearless disdain of
the usual
circumstances by
which ambition
& imposture
conciliate
adherents,
this known
& voluntary ex-
posure of
himself
to rejection
& hatred,
cannot easily be ex-
plained by

religion had been given to Justice
nation - No conqueror, legislator, philo-
sopher, in the extravagance of am-
bition, had ever dreamed of subjecting
all nations to a common faith -

This conception of a univer-
sal religion, embracing alike Jew & Gen-
tile, for all nations & climes, is wholly
inexplicable by the circumstances. The
man was a Jew, & the first & deepest & most
constant on a Jew's mind was that of the
superiority conferred on his people
by the natural religion introduced by Mo-
ses - The wall between Jew & Gentile seemed
to reach to H - The abolition of the pe-
culiarity of Moses, the prostration of
the temple on Mt Sinai, the erect of
a new religion, in which all men would meet
as brethren, which would be the common & imbuse gentile
equal property of Jew & Gentile, these were of all ideas
the last to spring up in Judea, the
most inveterate deep-rooted into the

last for enthusiasm or imposture to ~~encourage~~ originate -

Compare next these views of Xt with his station in life - the son of humble birth & educat - left nearly with no extensive means, no rank, or wealth, or patronage in his lot, to infuse vast thoughts, extraordinary plans against schemes - The shop of a carpenter, the village of Nazareth, were not spots for ripening a scheme more aspiring & extensive than had ever been formed. It is a principle of human nature, that except in case of insanity, some proportion is observed between the powers of an individual, & his plans & hopes. The purpose to which he devoted himself was as ill suited to his condition as an attempt to change the seasons, or to make the sun rise in the west - That a young man, of obscure birth, life, belonging to an oppressed nation, should, in that age of the world, seriously think of subverting the time honoured, & deep rooted religion of

L16

~~the~~ world, is a strange fact — but with
this purpose we see the mind of J.
thoroughly imbued, & sublime as it
is he never falls below it in his
language or conduct, but speaks &
acts with a consciousness of infinity, like a
~~the acts~~ deity & authority
becoming this unparalleled destination.

(Not only is Xt, end, but
the method he used, inexplicable
on human principles. At a period when
the religions of the world were uniformly
blended with & supported by civil power, he
adopted the plan of changing the face
of the world by moral means, & he
chose as the instrument of the humanizing
men, unfurnished with the gifts which
confer ~~an~~ authority in teaching, who spoke a cor-
rupt dialect, who proclaimed to a people
be unlettered men, & who belonged to a
finally hated & scorned by all nations
Nothing but insanity or the consciousness
of a divine power can explain this

omit

select, & the fact that by these instruments the greatest revolution was wrought in human affairs, together with its whole character will not leave us to hesitate as to the alternative which we shall prefer.)

In this connection, I cannot but add another striking circumstance in relation to it, the calm confidence with which he always looked forward to the accomplishment of his designs. The strength of this confidence was known to the keepers & those who were employed against him, & was perfectly aware fully known, that his life was to be sported by violence - yet not a word escaped him implying a doubt of the ultimate triumph of his religion. One of the beauties of the gospels, & one of the proofs of their genuineness, is found in the unconscious indirect & obscure allusions to his approaching sufferings & to the glory which was to follow, allusions thrown in the workings of a mind thoroughly convinced of being appointed to effect an infinite good thro' great calamity. This

42

entire & total relinquishment of immediate success, there were present persuasion that he was to perish before his religion had advanced, & this calm unshaken anticipation of distant & unbounded triumphs, are remarkable facts, throwing a tender & solemn grandeur around Ld, & wholly inexplicable by human principles, or by the circumstances in which he was placed -

The views hitherto taken of Ld relate to his public character & official character: we shall receive the same impression of inexplicable excellence - The most striking fact in Ld was undoubtedly benevolence; & although this virtue had existed before, yet it had not been manifested in the same forms & extent - Xt, never was distinguished first by its enjoyment. At that age, unincumbered & hitherto thoughtless, professing & labouring to do good was distinct of country or rank was unknown - Love to

HHT

man as man. ~~A stranger~~ love ^ comprehending the de-
~~friended~~ hated Samaritan, & the despised pub-
licans, ~~their unlicensed theirs~~. was a fea-
ture which separated J from the best men
of his nation & of the world. A strik characteristick of the tenor of J was its gen-
tleness & tenderness, form'd a strong contrast
with the hardness & ferocity of the passions which then prevailed about him & manners, & with the stern-
ness & inflexibility of the purest philosophy of
Greece & Rome which ^ inculcated as the perfect of
virtue - But its most distinguishing trait
was its superiority to injury, Revenge
was one of the recognized rights of the
age in which he lived, & though a few
sages, who had seen its inconsistency with
man's dignity & happiness had condemned it, yet
none had inculcated the duty of love & regarding
even ~~worst~~ enemies ~~of everything~~ with the
same kindness with which God manifests to the sinful
~~wicked~~ men, & of returning curses with blessings, &
prayers - This ~~example~~ form of benevolence, case

the most divine & divine form (of body)
ever, as you well know, manifested by X+ in infinite
strength, accidt injuries & indignities which
cannot be surpassed - Now this sin-
gular eminence of goodness, this separation
purity to the degrading influences of his
ages, under which all other men suffer, needs
to be explained & one thing it demon-
strate, that X+ was not an unprincipled
deceiver, exposing not only his own life, but
the lives of confidg friends in an
enterprise next to desperate -

I cannot enlarge on other
traits of the charact of X+ - It will
only observed, that it had one distinction
which more than any thing else constitutes
the perfect - It was made up of
contrasts, a union of excellencies
which are not easily reconciled, which seem
at first sight incongruous, but which when blend-
ded & duly proportioned, form constitute
moral harmony, & attract with equal

power ~~under~~ love & awe ~~reverence~~ ~~veneration~~ veneration.
For example we discover in J X+ an unparalled dignity of character, a consciousness of greatness, ~~not~~ never deserved or approached by any other individual in history & yet this was blended with a condescension & lowliness which ~~has~~ never before been known Consistent with greatness. In like manner he united an utter superiority to the world, its pleasures & ordinary interests, with gravity of manners & freedom of austerity. He joined ~~sensibility~~ strong feeling & self respect; an indignant sensibility to sin & compassion to the sinner; an intense devotion to his work, & patience under opposition & ill success; a universal philanthropy. & a ~~sensibility~~ ~~sublime~~ ity of private attachments; the ~~sublime~~ character of the Saviour of the world, & the ~~sublime~~ humble & grateful spirit which became one who recognized in his mother from his cross was undoubtedly the most remarkable & touching example ever known of the union of human feeling & divine virtue. Such was the artist

of our religion - Is his character to be explained by imposture or insane enthusiasm, or by a higher cause, a supernatural communion with God -

Perhaps it may be said this character never existed - Then the invention of it is to be explained, & the reception which this fiction met with, & there perhaps are difficulties of explanation on natural principles, as its real existence - It hardly bears all the marks of reality - it is more frank, simple, unlabored, unostentatious narrative was never penned - this character if invented must have been an invention of single talent difficulty, because no models existed on which to frame it - the world alone in the record of time. The conception of a being prepared such new & exalted ends, governed by higher principles, than had yet developed, implied singular intellectual power, & that several in-

dividuals should join [redacted] equally vivid conceptn of this character & shd not merely describe in general terms the fictitious being to whom it was ~~ascribed~~ attributed, but shd introduce him into real life, shd place him in a great variety of circumstances, in connection with various ranks of men ~~variety of ranks, of~~ with friends, & shd in all preserve his identity, shew the same great & singular mind always acting in harmony with itself, this I is a supposit hardly credible, & when the circumstances of the writer of the N T are considd seems to be an inexplicable ~~enthusiasm~~ on human principle, as what I before suggested, the conception of Newton's principia by a savage - The character of Xt, though delineated in an age of great moral darkness has stood the scrutiny of ages, & in proportn as men's moral senses have been refined, its beauty has been more seen & felt. To suppose it invented, is to suppose that the author, outstripping the age, had attnd to a singularity

delicacy & elevation of moral precept & feeling but these attributes are not very reconcilable with the character of its author, supposing it to be a fiction, ie, with the character of habit & lian & imposture deceivers—

But we are not only unable to discover adequate power to this invention—There must have been motives for it, for men do not make great efforts, without strong motives, & in the whole compass of human incitements, we challenge the infidel to suggest any which could have prompted to the efforts now to be explained—

Once more, it must be recollected that this invention, this fiction, if it were none, was received as real at a period so near to the time ascribed to its appearance, that the means of detecting it were infinite—That men had sense enough & zeal enough to prevail to trial forgery, & that at a period when combined circumstances which when combined

~~with what we have already said, wholly~~ not easily reconcilable with the principles of our nature - ~~Such then was~~ The character of Xt then was real - ~~Its~~ reality is the only explanat of ~~the~~ the mighty revolution produced by his relign - & how can ~~this~~ you account for it, but by ~~the~~ cause to which he always referred it, ~~the~~ a ~~mistery~~ from ~~God~~ ~~the~~ Father Next to the charact of Xt, his relign might be shown to be a bound in circumstances with contradict & rebel the idea of a human origin - ~~Its~~ representation of the paternal ~~character~~ ~~the~~ deity, which at once ~~is~~ its inculcation of a universal charity in its subsistence of a spiritual worship for the form & ceremonies with every where ~~prevailed~~ had ~~the~~ ~~the~~ ~~the~~

~~common beauty of all its doctrines & pre-~~
~~cepts), & its plain tendency to exalt hu-~~
~~man nature to an excellence never be-~~
~~fore~~ its adaptation to all conditions, wants & capacities of men, its fitness to the weakness, wants, & fears of intellect, to all the circumstances of humanity; its sublime, yet practicable morality; its profound & comprehensive views of the present, & its fitness to form a character suited to future ages; these are peculiarities of Xty - which will strike us more & more in proportion as we study the subject distinctly the circumstances of the age & country in which this religion appeared = & for which no adequate human cause has been or can be assigned - Passing over these topics, I will but make one remark on this religion, which strikes my own mind very forcibly - since its introduction, human nature has made great progress & society has experienced great changes; yet & in this advanced condition of the world, Xty instead of losing its application importance is found to be more & more congenial & adapted to man's nature

& wants - then have outgrown the state institutions of that period when Xty appeared, its philosophy, its modes of warfare, its policy, its ~~governments~~ publick & private economy; but Xty has never shrunk as human intellect has opened, but has always kept in advance of men's faculties, & unfolded ~~opened~~ ~~to~~ ~~In~~ nobler views in proportion as they have ascended. Xty is peculiarly fitted to the more improved stages of society, to the more delicate sensibilities of refined minds, & especially to that despotism of the present state, which always grows with the growth of a moral power & assent - as men advance, they become susceptible of mental misery in circulation to which rude ages are strangers - & these Xty is fitted to assuage, - Imagination & intellect become more restless, & Xty brings them tranquillity by the truths eternal & magnificent, the solemn & unbounded prospects which it unfolds. This fitness of a religion to more advanced

The highest hopes & affections, which our nature has developed, find more than adequate objects in this religion.

stages of society ~~the~~ that in which it was introduced, to wants of human nature not ~~then~~ developed, or but imperfectly, seems to me very striking. The religion bears the marks of having come from a being ~~who~~ perfectly ~~the~~ human mind, & had power to provide for its progress - this feature of it is of the nature of prophecy, ~~it~~ was an anticipation of future & distant ages, & when we consid among whom ~~it~~ the religion sprung, - who are but in Godcan we find an explanat of this peculiarity -

I have only been able on this occasion to consid ~~the~~ evidence resulting to it from the charact of its auth - from the charact of the religion various ~~it~~ tracks, or which most writers lay great ~~stress~~ on there, such as the charact, conduct, circumstances, inspir of the first teachers of the religion, the charact of its

I have now offered a few hints on the character of Xt & on the character of his religion, & before quitting these topicks, I would observe, that they form a strong presumption in favour of the miraculous facts of the Xn history. These miracles were not wrot by a man, whose character in other respects was ordinary. They were acts of a being, whose mind was as singular as his works, who spoke & acted with more than human authority, whose moral qualities, & sublime purposes were in accordance with superhuman powers. Xts miracles are in unison with his character, & in this way they receive from it great confirmation; & the same presumption in their favor arises from his religion. That a religion, carrying in itself such marks of divinity, & so inexplicable on human principles, should receive outward confirmations from omnipotence, is not surprising. The extraordinary character of the religion accords with & seems to demand extraordinary interpositions in its behalf. Xts miracles are not solitary, naked, unconnected occurrences, but are bound up with a system, which is worthy of God, inspired by & which occupies a large space, & operating with great & increasing energy in human affairs.

* & bear such a proportion to the that which we observe in the most harmonious productions of nature.

As yet I have not touched on what seem to many writers the strongest proofs of Xty, I mean, the direct evidences of its miracles, by which we mean the testimony borne to them, including the character, conduct & condition of the witnesses. These I have not time to unfold: nor is there labour needed, for Paley's unestimable work, which some of your classical books, has stated these proofs with great clearness & power. I would only observe that they may all be resolved into this single principle, viz, that the Xn miracles were firmly believed under such circumstances, that this belief can only be explained by their actual occurrence. That they were received at first on the ground of miracles, & that its first preachers proved the depth & strength of their conviction of their converts, adhered to these with conviction facts by attesting them in sufferings & death, to intense & ardent as to suffer, & be ready to do for them, we know from the most ancient records, which relate to this relign, better than this conviction can arise Xn heart; & in fact, the reception of the religion can only be accounted for on any other ground as utterly unphilosophical to Xty.

Now that this conviction could only have sprung from the reality of the miracles, we infer

from the known circumstances of their witnesses,
where [illegible] interests, & ~~early~~ strongest prejudices
~~were especially~~ ~~ever~~ hostile to ~~it~~, ~~what motives~~
for examining, & carefully the facts in questions, & where means
of ascertaining ~~its~~ truth were as ample, & opportunities
can be ~~shewn~~ to concur, ~~so that~~ ~~the~~ explanations of the
can ever be conceived, ~~so that~~ ~~the~~ ~~explanations of the~~
belief can be ~~unexplained~~, but ~~were at first~~
were ~~especially~~ hostile to the new religion; & where motives for exam-
ining ~~the~~ with care the facts on which it rested ~~were~~
as ~~strong~~ urgent & so various, & where means &
opportunities of ascertaining ~~their~~ truth, were as am-
ple & unfailing, as can be conceived to consist;
so that the suspicion of their fabrication cannot
not be admitted without ~~shaking~~ subverting our trust in
~~the operation & conclusion of the ground, not of~~
~~the human faculties~~ human judgment & human tes-
timony under the most favourable circumstances for discovering
truth - we ~~without~~ introducing universal scepticism -
(longer space between paragraphs than usual)
There is one class of ~~the~~ evidence
to which I have but slightly referred, but which
has struck with peculiar force men of reflecting
& ~~sagacious~~ mind. It refers to the matter
of truth & reality which are found in

In record, to the internal proofs which the books
of the N T carry with them of having been
written by men who lived in the first age of
Xty, who believed & felt its truth, who bore
a part in the labours & conflicts which attended
its establishment, & who wrote from personal
knowledge & deep conviction- I shall at present
remark that to illustrate the nature & power
internal proofs which are furnished by the books of the
N T, & with now enquire-

The new Testament consists of historical
& epistles. The historical books, viz, the gospels &
the acts of are a continued narrative, embra-
cing many years & professing to give the his-
tory of the rise & progress of the religion- Now it
is very obvious worthy of observation, that these com-
positions written
pletely answer their end; that they com-
pletely explain the great revolution in
human affairs; that they completely solve
the problem, how this peculiar religion grew
up & established itself in the world; that
they furnish precise & adequate causes

~~about must be acknowledged to~~ ~~solution~~ of human affairs. It is also worthy of remark, that they ~~are~~ relate a series of facts, which not only connect with one another, but are intimately linked with the long series which has followed them, agree so as ~~accurately~~ account for & sustain it. Now that a fiction with subsequent history, ~~history~~, spreading over so many years, & through so many countries, should not only be consistent in all its parts, but should interweave itself with true history so naturally & perfectly as to escape all appearances of incongruity & discordance, & as to give an adequate & the only adequate solution of acknowledged & important facts, this sup- position is one which an intelligent man at once revolts, & which, if admitted would make the foundations of all history - & consistency of Xts character as developed in the gospels, & of the agreement of the different writers in every the singular features of her mind. Now are the same marks of truth running thro the whole of these narratives. For example, the ~~of~~ facts produced by Jesus on the various classes

of society; the different feelings of admiration, attachment & envy which he called forth; the various expressions of those feelings; the prejudices, mistakes, doubts, & gradual illuminations of his disciples; these are all given to us with such marks of truth & reality as could not easily be counterfeited. The whole history is precisely such as might be expected from the actual appearance of such a person as Jesus Xt, in such a state of society as then existed. The gospels, whether in their form & style, they are the most artificial narratives, deserve still to be ranked among the most plausible histories. If by such histories we understand those in which events are connected by the relation of cause & effect, in which the unity of individual character is preserved, in which the spirit of the age is vividly expressed, & the great principles of human nature are seen in their genuine workings: and this plausible character, it is plain, is derived to the gospels, not from any singular ability in their authors, but from the fidelity & unaffected sim-

directly, with which they have nevertheless important facts which fell under their own observation.

The epistles, of Peter, abound in marks of truth & reality even more than the gospels. They are imbued thoroughly with the spirit of the first age of Xty. They bear all the marks of having come from men, plunged in the conflicts which the new religion excited, alive to its interests, identified with its fortunes. They have the very state of mind which must have been generated by the peculiar condition of the first propagators of the religion. They are letters written on real business, intended for immediate effects. Designed to meet prejudices & passions, which they contain not a trace of. The circumstances of a later age. Such a religion never could have awakened. Later or of the feelings, & modes of thinking of any other than by a movement like that which gave rise to the letters of Paul. Have a remarkable agreement with his history. They are precisely such as might have been expected from a man of a vehement mind, who had been bred up in the schools of Jewish literature, who had been converted by a sudden overwhelming miracle, & to whom had been entrusted the preaching of the new religion to

the Gentiles, & who were everywhere met by the
prejudices & persecuting spirit of her own nation.
They are full of obscurities growing out of these &
points of Paul's history of character, & out
of the circumstances of the infant church, &
which nothing but an intimate acquaintance with that
early period can illustrate. Their remarkable
influence of the spirit of the first age entitles
the to record, is no doubt explained & only explained
by the fact, that they were written in
that age by the real & zealous first agents
of Xty, & that they are record of real convictions
& of actual events—

(Longer pause than usual—)

There is in the evidence of Xty, still more in-
ternal than any on which of course dwelt, an evid-
ence to be felt rather than described, but to which re-
al. because founded on feeling. I refer to that
conviction of the divine original of our religion,
which strengthens & continually gains strength,
in those who apply & habituate to themselves
hearts & lives, & who imbibe its spirit & temper. For
such men, there is a consciousness of the adaptation

of Xy to them ~~taught or to~~ noblest
~~powers~~ faculties, ~~& of its power to confer~~
~~meet them earthly joy, a permanent, that~~
~~it~~ a consciousness of its exalting & consoling influences, of
its power to confer the true happiness of human-
to give that peace which the world cannot give
an nature, which assures them that it is
not of earthly origin, but a ray from the
Everlasting Light, a stream from the fountain
of Heavenly wisdom & Love. Thus is the confidence
which sustains the faith of thousands, who never
read & cannot understand the learned tracts
of Xn apologists, who ~~cannot~~ want, perhaps
to ~~obtain~~ explain the ground of their belief, but
where faith is of adamantine ~~firmness~~ firmness,
who hold the gospel with a conviction more
intimate & unwavering, than ~~mere~~ argument
ever produced —

But I must tear myself
from a subject, which opens upon me continually
as I proceed — (daily) Imperfect as this discussion is, I
~~I~~ the conclusion, I trust, is placed beyond
doubt, that Xy is true. And, my hearers, if true,

record. The first receipt of it by
Jews & heathen on the ground of miraculous
work, its accordance wth ancient prophecy,
& its power of predicting & fulfilling its progress under
or obstacles insuperable by human means,
& its influence on society —
These & other sources of evidence, &
must pass over in silence — The subject
(how this made of such that after an grave
one,) is exhausted; & instead of so far
as it from being true, that the proofs of
Xty have been are exhausted
that have been (declared with a confidence
not with decreasing but increasing confidence,) that
they are continually multiplying & enlarging wth the
progress of the human mind —

Our conclusion is that Xty is true,
if true, it is the greatest of all truths,
deserving & demanding our reverent attention & fervent gratitude.
to be received with the most essential
Thus Jews & heathen must never be confounded with
under the revelation of pardon, which
our common blessings.
As sinners, we all need it, it is a religion

revelation ~~Doctrine~~ of human immortality, a doctrine, which ~~I fear~~, however undervalued ~~in the~~ amidst the light anticipated of inexperienced unthinking youth, ~~will be~~ is found to be our effectual strength & consolation, the only stirring of fervency & virtuous virtue, when the realities of life ~~have~~ have scattered ~~beaten~~ our visionary ~~fabrick~~ ~~& beat down these our~~ ~~fabrick~~ ~~temples~~ & broken hopes; when pain, disappointment, & trouble ~~the hand~~ press upon us; when ~~the noise of~~ this world's enjoyments ~~present enjoyment~~ are found unable to quench that deep thirst of happiness which burns in every heart; when beloved friends, whom we love as our own souls, die; & graves ~~death~~ open around us, & ~~all~~ hear us, & especially to my young ~~friends~~ readers before us. - Let the truth of this re- ~~lig~~ would ligion be the strongest conviction of your understandings - Let its motives & precepts sway with an absolute power your character & lives -

C.

leaving us an example

1827 Octr Fed Lt

1829 - N Y -

published

Greatly emitable because amended -

& there are new arguments on the charter, not known prior to the pleas, or not seen fitted to use against

Recalling

To this end manifests of Ly in its unity, it owes much of its fervent
energy - Almost thus it is the power of Ly to subvert - &c. The
Glory Form Ppr,
Excellence of the religious character, as all I believe, in its true
power over the human soul, perhaps — Through this, it is (the
power of Ly) Eternal efficacious in pure hearts). It be-
comes the power of Ly unto salvation -

The character of Xt constitutes more of the power of his religion

1 Pet. 2.21, Xt also suffered for us leaving us an example, that ye should follow his steps

The example of Xt is our teacher — to incite you to follow it is one — aim of this discourse — If Xt came — give us a relig. — but this is not all — — were a beautiful ordinance of prov — ce he came to show forth in himself. — was sent by his relig — did not come to set us a task of legal — — & from some commands emanate — pronounce (certs) laws & (certs) promises — is not a mere wheel, or channel, agent, — which certs communications are made — G — not a mere messenger, whose — ple function was to utter the words which — heard, & then to declare them, & to — no further concern with his message. — the case not only to be a teacher but a — manifester of her relig. to be the

Reasons

To this ~~extent~~ manifest of Xt in its unity. At once mark of its severe energy - ~~though that is the power of Xt not to salvate~~ - The ~~Glory~~ Excellence of the religion, however ~~same~~, as all I believe, in its power over the human mind, perhaps - Though this, it is (the power of Xt) diminish efficacy in present times

comes the power of Xt unto salvation -

The character of Xt constitutes more of the power of it

1 Pet. 2.21, Xt also suffered for us leaving us an example, that ye should follow his steps

The example of Xt is our teacher — To invite you to follow it is one of the aims of this discourse — Xt came to give us a religion — but this is not all — they were a peculiar element of providence he came to set forth in himself. He did not come to set in a body of legislation — & from whom commands emanate to pronounce (certain) laws & (certain) promises & is not a mere wheel, or channel, agent, from G — not a mere messenger, whose single function was to utter the words which he heard. & then to depart. & to suffer no further connexion with his message. He came not only to be a teacher but a manifest of his religion, to be the

religion itself —

Men seem to me to have an interest
peculiarity of Xty. It is not a mere
code of laws, not an abstract system
such as Theologians frame. It is a living
embodied religion. It comes to us in a
human form. It offers itself to our
eyes as well as ears — It breathes, it
moves in our sight. It is more than
precept. It is example & act — It
is not done in a manner to our senses,
but now our hearts —

One immense benefit of the
appearance of Xt is, that it raises
as an example is, that it is united above all things
our Nature to Perfection —
The excellence of Xty is exhibited by the life of Xt, which means
The excellence of Xty is often called a divine — heavenly power, It is a new spiritual existence,
which is to overcome the World, & to establish a Divine nature on earth.
Now this power resides in the character

~~One enormous benefit of attachment~~

~~to [illegible] is, that it causes one standard~~

~~of character, (even on [illegible] a superior~~

~~standard excellence~~). I am aware

that it is one thing to have a

high standard & another to conform to

it - But ~~it is a plain truth~~,

~~that we shall not rise above~~ with the

great

grace of eminence, to have formed

lofty conceits of duty, of virtue, to which

~~does~~ the eminence for which we are

were made, & which we are daily

to climb. There can be no doubt,

that we suffer much by our daily

intercourse with men of vulgar minds

(& vulgar characters). One of the truths

is [illegible] to take the average character

act of the society in which we live

have as our object, & to satisfy ourselves with decencies & attends which secure to us among the multitude the name of respectable men- I hope that all of you have in your own heart, there is a power, & experience the power which I speak of, have you not felt it? in the presence, conversation, & charact of a superior mind, of a man marked by strong & lofty & lovable, & magnanimous (& disinterested) to take off us at least for the moment from our (ordinary) low & coarse way of thinking & to (warm us with) some ennobling conception of what (the) excellence (which we were made to obtain)- (You) [illegible] the influence of such a man respect with Expect of such a man become our friend, & we, meet him often, converse with him freely, receive benefits from him, & entertain an affect for him. It is hardly possible, that we shd not catch some

Step of his mind, learn to act from purer motives, & begin to flush for

~~Hence what once exclusively devoted~~
~~I hereby need pray to you. Must~~
~~us. Nay~~ it is impossible to please

ourselves under any influences of this
quickening
nature so favourable as a connexion with
of I— Hence introduces us to the right order
~~Acquaintance with him. the afor-~~
~~virtues. Man is called to awaken the~~
~~exclusively with his fostering & life,~~
whole mind - Note. I has equal power
~~feeling of his great artist to any,~~
~~resistless of attachment to him, he must~~
rescue us from 2 way
to ~~take~~ exert of the power of the
course, self-ish, & sensual, & to where
& exalt or conceit of duty - that
add to the power of it over the
mind, with firm attachment clave to him.
is the fact, must be received as
& manifested the virtues of his pure
mind, for the very end must be right
communicate them to men, must be
right the model & guide to perfect-

there is one cause, which has done much
to defeat this good influence of the
character so excitable (as united to ex-
ert), & also to estrange us from him (con-
certs), & which ought therefore to be
to be erased
stop of experiments - If as I am - (multi-
tudes, I am assured great multitudes,
think of God as a being to be ad-
mired rather than approached. They
have some vague conceptions of [illegible]
excellence, as the [illegible] a glory, as his
creative & characteristic, which makes it
presumptuous in us to think of making
him our friend - the sentiments we feel
from us, must be done in a little good-
ness feel, that a [illegible] claim to God
is not to be expected - that [illegible]
this like many other subjects as in the pulpit
[illegible] may serve for declamation, but
[illegible] are nothing in the heart of being

reduced to practice ~~of~~ I think, I am touching here
a (great & common- error, which
exerts a blighting influence
on very many minds - Until men
learn & think of the religion & char-
acter of Xt as ~~nothing~~ strictly personal,
ble to them, as intended to be ~~not~~ entirely
continual operative, as what they must
~~Dreads~~ make the daily performance
& encouragement, of the whole nation,
they will derive little good from
Xt - ~~He~~ then think
We ~~place~~ him so far ~~from~~ above, as to
discourage all effort to approach
him - ~~But so~~ - they really degrade
him - they do not understand his character
they throw a ~~?~~ cloud over him which hides
its true ~~beauty~~ glory - Men may be admir-
ers ~~but~~ they ~~don't~~ a tribute as they
can pay - him

The manner in which Xt is conceived & spoken of by many reminds me of what I have sometimes seen in catholick countries, where a superstitious priesthood & a superstitious people conspire to keep the oxygen away, by loading her image with flaunting jewels, gold, & the grandest dresses. A sentiment of an uncorrupted taste is at first shocked, as if there were some thing like profanation in thus decking out as for a theatre the meek, modest & gentle, pure & tender mother of Jesus. It seems to me that sameness of the same superstitious indefinite meaningless epithets, is seen in the admirers heaped on Jesus & the effect is, that the mild & sensible beauty of his character is not seen - his sublimity, which [illegible] all the grandeur [illegible] affected,

had neither gaiety or dazzling, which ever pleases
& stir sublime as an example to mankind is discredited or denied—
& unaffected, is not felt. what pens directly on this subject
it is an important book, [illegible]
to point a strong
character, greatness
from being repulsive
& unnatural,
that fits him to be the
— strong man
for his race,
who has power
contact with
of greatness which
others
— & seeks him
whatever rank he
may find
the eyes, wants
dew of mind,
the genius
heart
, may be
— men but to
ng, to angels &
-ual is known by
& affection
& feeling
in sympathies—
these faculties
,
of the into the heart of the

The manner in which I am received & spoken of by many reminds me of what

in catholick co
stances prest
people com
the oxygen che
changes with
grandest depra
corrupted taste
as of those men
action on their
breathe the me
& tender mother
first minority of
is seen in the
dominant people
first - the mild
character is not
be at all - the grandam who is affected,

comes is unpleasing acceptable,
& imitable - & instead of
severing a being from it
sets him to be its
friend & model -

had neither gaudy or dazzling, which ever please
& stir sublunary as an example to mankind is discredited or disused
& unaffected, & not felt. with pens directly on this subject
it is an important truth, [illegible]
character, greatness
from being repulsive
& imitated,
that fits him to be the
from his race,
who has fewest
contact with it
of greatest with
others
& needs them
whatever rank he
in eyes, wants
deem of mend,
, may be
men but to
ry, to angels
one is known by
facts,
der sympathies,
often excite the heart of

The manner in which Christ received Peter after by means of the reminds of me of what in catholic countries frequently people come the oxygen the image with gaudiest dress. committed taste as of their own action on their breathe the me & tender mother first morning of is seen in the admirant heaps first the mild element is not the all the grandeur was affected,

had neither gaudy or dazzling, which ever please
& is suitable as an example to mankind is discerned or dimmed—
& unaffected, & not felt. which seem directly on this subject
It is an important truth, ~~though not suffy~~
~~It may seem to point a theory~~
understood, that real greatness of character, greatness in
operation but it is not ~~true~~ perfection
the highest order, ~~far from being repulsive~~
of ~~truth~~, ~~that the truest greatness of~~
& discovery? is singularly accessible & interesting,
~~Character is that which the greatest number~~
& instead of severing a person from others fits him to be their
~~can and does & enchants~~ - ~~Among men~~
friend & model - apart from his race,
~~men~~ ~~he~~ who stands above, who has fewest
points of (~~communion~~) contact with the
men, who has a style of greatness which
strikes ~~every~~, ~~into others~~ & seeks them
for ~~from~~ him, ~~though he may find~~ whatever rank he
may hold in ~~both~~ his own & the eyes, wants
all true grandeur of mind,
the spirit of ~~man~~, may be
& ~~their~~ ~~true~~ extended beyond not
applied ~~that~~ only to men but to
higher orders of being, to angels &
to God - A great soul is known by
~~its extension by generosity of feeling~~
~~the enlargement of the affections~~ ~~&~~
enlarged, ~~&~~ tender sympathies,
~~nature~~, ~~by exalting these faculties~~ the
~~other~~ ~~into~~ the spirit of ~~the~~

creator & creation, with a sense of
universal love & well-doing - true
elevation of mind does not take a busy
part of the circle of those who are be-
low them, but binds them faster to them,
& gives them advantage for a closer
attachment & conformity to them: I know,
from experience, that those who call themselves
great, are apt to estrange themselves
from inferiours; & the multitude, cast
down by the keen examples
of such persons, never think
from the low conceit of the (those destroy-
ers), & shows a mixture of vulgarity
of mind with the subtle endowments - those
genuine greatness is marked by mag-
nificence; unostentatious, self-for-
getfulness, a heart without pride,
a feeling of attention to the hu-

I know not that the doctrine, now laid down, is liable
but to one abuse - It may undoubtedly excite susceptible minds,
~~to~~ lead them
to lead to a vehemence of false effort, unfavourable to the
end to the very project at which it aims is desired - To
such I would say, if an earnest but ~~too~~ hasty attempt to the cause of free
conform yourselves, but hasten according
nature - it, the whole, commit, by the exertion of all
its strength in a single effort, cast itself from earth to heaven,
act of the will, & advance thither at once, - in an instant
heart, to perfection - Great effort is needful, but such as can be
sustained, & such as gets as far great -, such as will accumulate not
exhaust our strength - One ~~time~~ may be continued as long as the body,
It often is so, especially in religious exercises, & the apparent
is an urging to the action of the inherent & latent, what we call
able to relieve - I found this false to human nature relieve
on the principle of growth, & the very idea of growth -
is a gradual growth, not a convulsive start -, which relieves
the work of years in a moment - ~~It~~ All great attainments
are gradual - It could ~~not~~ might a man gain a science
by one ~~bold effort~~ struggle of that, as conquer sin & ~~mount~~ attain
~~to the stature of the~~ ~~by some~~ ~~at the moment of faith~~
~~heart of the virtue~~ a person & someone, - Gentleness
~~resolute~~ effort, is guided by the wisdom, means of spiritual progress - It cannot
be too calm - ~~too reflective~~ Mere force.

grass family, a respect (not only for
steel, but) for every intellectual
& immortal being as capable of
progress toward its ~~supreme~~ elevated ex-
cellence. A super mind, enlightened &
governed by such principles of the creator re-
gards its
gifts & powers (to us), as many fonder
parents of ours, would
other beings, as given it
not to
wound-
self elect,
but to
be employ-
ed for
other, & still nobler,
more to be
commend
to these
others

forged not to kill
but to shield
of steel (to repel),
from a wider & wider space. Thus
(identifying
in proportion as we become conscious of it-
self with the interests of the human
family) we
bring forward the best powers &
enlightened, & to every back
The wandering child of ~~God~~ Nature
greatest has no reserve, no
affected degrees of deference.

It is too conscious of our power to need, & too [illegible] to desire to exert itself beyond [illegible] & circumstances per-
emence, - & when circumstances per-
mit such a need to manifest
itself ~~itself in affectation~~ in [illegible]
to ~~the~~ superior ~~beings~~. ~~Here~~ (to lay itself
open in affected intercourse, & in
cheerful sacrifices), it is of all other
~~virtues~~ the most winning, & most
fitted to commence itself, or to call
forth a kindred element of feeling - I
know not ~~how~~ in history, an indeed-
ness who seems to me so early com-
prehended as Christ, for with, is no
intelligible as sincere disinterested love.
I know no being, who is not fettered to
take hold on all ~~mind~~ orders &
descriptions of mind, & accordingly he
grew after how the wretched,
& the publican, & the sinner - It
& the publicans

is a sad mistake than that of Xt is
two great, for to allow us to think of entering
with him, & to think of living him
our standard -
Let me confirm this truth by another
order of reflexions - You take me, my
hearer, that of Xt is too high. It cannot be yr model. I grant the
exaltation of her character - I believe
him to be a more than human
being - I wish all Xns to believe
him. Those who refuse him not
to have exerted before her birth
do not regard him as a mere man,
though to reproached - They always
separate him by broad distinction from
other men. They consider him as
having received gifts, endowments,
and light from God, as [illegible] of
communion with him, granted to no
other, & as having arrived at a

Sheffield County, which is the highest
District in Ala. The account, of Mr
Finley's account, & X, by his great
care & goodness, turned all the losses
in a profit into

Saylor

Heavenly - But on this account he
is not left in a friendless - nor is he
to discourage us - but on the
contrary to create in us high,
more exhilarating hope - for
though he is far above us - he is
not distant from us, he is still
one of us -, & is only an elder-
sort of the same species with us
all hopes - Here is a great truth -
Let me strive to explain it - It
may be explained in one word - All
minds are of one family. (~~I repeat~~
~~it - all minds are~~) - When we speak
of high orders of beings - of angels -
archangels &c - we are apt to
conceive of distant kinds or races
of beings, separated from us & from

each other by impassable barriers-
But it is not so - all minds are of one
family - There is no such distinction as
the spiritual world as you see in
the natural - In natural, in nature, you see
wholly distinct classes of beings, having
nothing in common with each other - A
mineral is not a vegetable - ~~A vegetable is not~~ I make no approach
to it - These two great kingdoms of na-
ture are represented by immeasurable
differences - So when we look at dif-
ferent races of animals - though all
have traces of their mysterious property
like, yet what an immeasurable distance is there between
an insect & a lion - They have
no bond of union - no possibility of
communication - & the ephem-

error, which spurts in the sunbeams of
reason & then perishes,
makes not a step of approach to
the Throne of the Eternal - And then
in the intellectual world there are
no such barriers - All minds are es-
sentially one - & are all tendy to
one point, one centre, one happy &
divine flame -
Thus great truth, I am induced & tempt-
ted to call it the greatest of truths,
for it lies at the foundation of all
religion & of all hope, seems to me
not only entitled to a place of the deepest
truths, but to be one of the deepest
instincts of our nature - It mingles with
all our worship of God, & is
taken for granted in every act of
mind & heart, affection, & volition
like ourselves - It runs through the
false religions & lurks in the
by its presence & has made them

false, it has also given to this-
whatever purity & power they respec-
tively ~~have~~ enjoy over this universe, what-
is ~~necessary~~ felt more & more by the
to be necessary
improved intellect (~~to be necessary~~), this
great truth of the unity or whole of
all minds seems to me demonstrable,
from this consideration, that truth, the
a instrument
object of mind, is one & consentable-
to that whole family of intelli-
gent beings, must have the same
views, the same motives, & the
same general ends - For example,
or in the mathematics
a fact, a truth of geometry is not a
truth only in this world, a truth to
our minds, but a truth every
where, a truth in it, a truth to
God, who has indeed framed the
universe according to the laws of
this universal science - So Newton-

of a nature, which are at the foundation of morals, must be to all intelligible beings what they are to us, the objects of desire & hope & the object of aversion - & what can doubt that ~~every~~ virtue & vice are the same ~~see~~ every where as on earth, that in every community, of fairy, the mind which devotes to the general good must be more ~~honored~~ loved than a mind which is moderate in the general mind to its own. Thus all minds are one in nature, in object, approve one another, & have grounds & bonds of communion with one another - I am not only one of the human race of am one of the great intel-

& Amid feasts of G— Here is no
spirit so exalted, with wh. I & have
not ~~have~~ common
sympathies & feelings. That conceit
which I have learned of one universal
God — whose love is the fountain &
centre of all things, — is the genius &
power of the highest & most magnificent conception in the universe
— — if I look up to this heaven
any with any degree of filial &
pure love, I have the genius & be-
coming of the noblest ~~feeling~~ sentiment & joy
known in the universe — No gentleness therefore of a being, separates
me from him, or makes him unapproachable by me — The mind of
J Xt, my heaven & your mind
are of one family, one web

there any thing in her of which you have not the principle. the capacity, the demon in yourself - then is the very impression he intends to give - he never held himself up as an unimitable - unapproachable being - & not directly the reverse - he always spoke of himself as desirous to communicate himself to others - he always invited men to believe in & follow him. that they might receive from & by him that very spirit, by which he was himself actuated - follow me, is his lesson - the relation which he came to establish between himself & men - was not that of master & slave, but that of friend. to whom he might give all he had received - the companies himself in a spirit of diverse benevolence

to a vine which you know send its own sap, sweet by which it is richly nourished into all the branches— We read too these remarkable words in his prayer for his disciples, "I have given to them the glory that thou gavest me." & again— one, that there is not a glory, a virtue, or power, a joy, possessed by Xt, which his disciples will not severally have— "In the spirit of these words, the apostle says, Let the same mind be in you which was in Xt, & they speak of the true disciple, as being his flesh & bones, one with him, one body, one spirit, communing with her whole mind.

Xt's greatness is no reason why we should not make him our friend— but this greatness, when joined

I have said, that all minds
were of one family, the greatness
of the mind
of Xt is no discouragement to our
adopting him as our model. I
now observe that there is one attri-
bute to which I have alluded & which has
peculiarly
a tendency of mind, which particularly
animates us to pursue to our-
selves a high standard, I refer
sublime or sublime as Xt-
to the principle of progress in
ian
human nature. We were made
to grow - Our faculties are given,
& given for an enlargement to
which no other creatures are to set
bounds - The soul bears the em-
press of eternity stamped; of extension
not stamped, on the heart. The

unquenchable thirst, which it brings
with it into being, for a power, knowledge, happiness, which it never
gains; & which it always carry
it forward into futt- The body
soon reaches its limit - Intellect,
affects, moral energy, in perfect
to the grave, tend to enlarge
Resources, & every acquisition is
an inducement to & something high-
Who & could the humble
is capable of the human soul, &
can set no bound to the love
which it awakens - It breaks down
all barriers between men & high
ders of beings - & no longer see

aught to prevent us seeing what
was good & great in & on earth – In
fact & ~~to act~~ feel my ~~self~~ a Hr in-
ability to conceive ~~or to~~ what a
mind or to act, who is to advance
forever, – Give out that element
to human prospects
eternity, & the results of human
existence in fact not only human
but angelick that – Give me
this, & the future glory of the
human mind be-
comes to me as encompassable
a fact me or the glory of G –

It has pleased our
to set before us delightful
exemplification of this favorable
of growth, of what at once an-
complish, but in ordered nature
& in the human mind – We have
Has proofs in natural world –

~~[illegible]~~ [illegible] him an acre (grant & contract made-
many out in the [illegible] [illegible] [illegible] [illegible] him
(he dead to ~~the estate of [illegible] for the~~ [illegible] of
[illegible] ~~the~~ event came for which
he sued & died)

with the luck now established that he
may be approached, becomes the
highest pleasure excitement to us to
first perceive, & to seek remonstrance
to him - If places unbounded
glory within our reach - how however
I must beg to be understood - I beg
you to hold the doctrine now
taught you soberly, not to be excited
by it unduly, or to expect too
much from it immediately - You
may approach X + - You may be
every thing that he was. ~~in matter~~
but you cannot be so, summoned calmly
or soon or easily - I have shewed you the
price, but it is a great way off - I have
no belief, that by one leak, strength-
ening whole energy, shd be concentred
in it, you can throw yourself for-

must those cases to a subsistence that

earth to H - Indeed I have less
the confidence in any evident, Human
ed effort in religion - The mind may be
overturned as truly as the body - It
often is, especially in the what are called
revivals of religion, & the consequence
is, an enquiry to the conduct of
the intellect & the heart, which be-
haps is never in this life re-
lieved - I build my hope for
your life merely in relation to the
great end of our being, our
reconciliation to God, not on any
(miraculous effort, but on the
operation in human nature -
principles of grace, - There is the no-
blest distinction of mind - Our
Lord build all your exertion - strength,
steadiness grant you one to attain the
stature of perfect men in Xt -

When I consider to the almost capacity of human nature, to become giants, in body, as by an agency of words to express the hope of increase at- tendant upon a- mong men- I no longer conceive, with- in human power to pre- vent not but that it will be the ex- pectation of what you may arrive at

Yes many as easily, by slowly, by gradual hope by steady growth, to attain to your bodily height, to enlarge mind at once or shortly done suddenly - A man may as easily gain the science of astronomy or mu- sic, by one bold thought, as by a thousand relapses, or conquer sin, by one determi- nation - Growth is our appointed pro- cess, everlasting growth - This too is the happiness, for no happiness of created natures can equal that of progress - If I were to choose (to follow) "even in" #. 2 pages only the highest be- ing - I would decline to fix on. yr mind, I knew

ment – Every thing which we know what
of the mind teaches us that it has a power
the capacity of an definite extension whatever.
There is nothing restricted to us what – whatever
has an infinite universe to wander
through which to be diffused, what this capacity
has that once fully developed, & what made void, of progress
has ceased, must be an almost annihilation
impulse towards virtue. (that progress last page – human nature,
instead of the doctrine of a future & see
like her in this principle of growth, nothing to discourage us
in the mind's capacity of progress
Were I told, that I, could live in improving
forever, but live always, what I now am, I know not that I did exalted
be selection
as the gift – Did I believe, that being as
at death we were to be introduced at once much in advance of the present, but our moral
to a world over so advanced, beyond
which we did never move a step, at

seems to me that heaven will be
with this earth, where
we until all our traits we may still
go forward something - From the nature
of mind, it can & must perfect itself
ever of truth & goodness beyond what
it has now attained, & to know that
at any time
there are forever barred upon it,
ment, & kind, shall be despair
even in H - The idea of growth is
the Lindly one - It is true, that
we may all of us realize what
we are & was on earth - Indeed we
can have no conception of what a
mind is to become, what is to ad-
after
vance forever - Give but that
element, a eternity, & we can see
of results surpassing all human
that - Indeed the future glory of

P
as to
this point, as to what
you may
become, what
you may
grow to,
there is no
danger of
exhausting an
interest

The human ground is to me as incomprehensible a presence as the glory of G- In this there is nothing ~~exaggerated~~ ~~Catholic~~ - I assert only what is demonstrable, if you admit the capacity of perpetual growth - of being endued with ~~perpetual growth~~ ~~and their growth~~ ~~has~~ but by ~~I delight to trace in this case of~~ To encourage such thoughts a better ~~Analogy I to see their illustration~~ ~~the~~ G has set before us delightful examples, even ~~if it in an inanimate example~~ in the vegetable world of this principle of growth but in the outward nature created in the human mind - I ~~so~~ here ~~were to carry~~ a man, wholly unnatural. encountered with very few, to the most ~~to~~ more points, ~~and at~~ ~~Angel~~ such as our common, whilst he was admiring its extent prospect, where you ~~had~~ left the ~~little~~ the earth at its root a ~~light~~ downy substance, such a breath might blow away, & say to him, that tree was once such a seed as this - It was ~~what~~ ~~why this speak~~ ~~here~~ It once lived only in ~~what~~ ~~this~~ this tender delicate flower.

from this narrow spot. ~~What wd be~~ With what exceed-
ing wonder wd he read you. - & if by
an effect of imagination, we shd suppose
this little seed to be suddenly endued
with sense, & to be told that it was one
day to become that mighty tree, &
to cast out branches, spread an equal shade
~~to be that~~ & wave with equal
~~to cast out its branches~~ ~~to be that~~
~~great, & all its wonders, to~~ with the same
with what amazement may we suppose
such words would be received. - What
a to anticipate its future size - What
seller [illegible] we are to think -
& state more than ~~or a million of~~
We ~~do~~ yet ~~we think~~ ~~or fourteen~~
the growth of mind are set before us in human
beings. We wond indeed when we are told
~~that~~
that one day, we shall be as the
angels of G - & apprehend that
as great a wonder has been re-
vealed already as the earth - &
apprehend that the distance
between the mind of Newton &
of a Hottentot, was as great as

between Newton & angels - ~~When~~
~~I consider too that Newton, he~~
~~whose mind~~ There is another view
~~stalk~~ more sublime - Newton, he, who
lifted his calm, sublime eye to the
heavens, ~~&~~ saw amongst the planets
~~& examined~~ the laws
~~& stars~~ the great laws of
~~of the~~ universe, was, forty or fifty
years before, an enfant, a ~~that~~ one
~~clear~~ night, unable to destroy his nurse's arms
~~foot~~, unable to destroy his nurse's arms
from the fellow on which he slept -
Howard too, who under the strength
of all the sacrifices, never ex-
plored ~~passed~~ the deepest haunts of human suffering,
~~who~~ forty or fifty years before
~~who~~ absorbed in God, an infant,
grasping at all that he saw, ~~&~~
~~almost breaks~~ its little heart with
~~seems entire~~ fits of passion, when
the idol toy was withheld - has not
seen already ~~God~~ traversed as
wide a space as separates him
from angels - & why must he

stock. There is no extravagance in the boldest enthusiasm - We may become one with Xt, a partaker of his celestial mind - the is our husband, our brother, one of our family - Let us hasten to join him - Only let us remember that we are to part according to the laws of our nature - by steady exertion, persevering growth - great effort is necessary, but such as may be sustained, such as fits us for greater - such as we may carry into life - ~~Steadiness, constancy of effort is the great thing~~ - No matter how calm it is - the calmer the better - if became more wholly to be permanent - Give this we shall certainly be likened to Xt -

I The doctrine which I have labored in this discourse to maintain, that minds are alike of one family, & capable of endless growth

are all brethren, & men be more & more nearly
(supposed) seems to be to
have been felt, by, & Xt — & if he
I were to point out the destruct
of his greatness & should say, it lay
in this — the felt his superiority — but
he never felt as if it separated
him — from mankind — he did not
come among us, as some great men
would visit a colliery or any other resort
of very ignorant people, with an
air of greatness feeling himself above
us, & giving benefits as if it were
an infinite condescension — he came
& mingled with us as a friend &
a brother — the same under
form, & passions, in every human
might, were his own
the respected nature — he was severe
only towards one class of men, & they
were men, who looked down on the

Mark of the multitude race with contempt - I rejected
human nature - he felt it to be his own -
Then the explanation of her washing
her disciples' feet - How He must
act we see him. I may so say,
showing his reverence towards
place & person for the race
he came to save - That reverence
was the foundation of his
work made us meek - He was
to become
it shows us something divine even
in the unsane mind - Then was the
greatness of JX - the felt,
as no other felt, a unity of mind with
the human race - felt
had a part of that same
with developt in himself -
I insist on this view not
only to encourage us to ashere after
a likeness of J - If consider this as the

view of her character peculiarly fitted
to call forth love towards him - If
~~I~~ ~~could love~~ ~~change~~ I dared
~~to~~ ~~say~~ ~~if~~ I respected
~~a fault~~ ~~myself~~ regard as an august
Being as an entirely abstract
Thought, ~~feeling~~ to an entirely abstract
of existence from myself, having no
connexion with me & looking
down with an utter only such a simply
as I have with a brute, I should have
a vague awe - I could have no
affect, no friendship - There would be an
immeasurable space between me & him -
But when I feel that all mankind
are form one family, that I have
the same essential nature with I,
as I have with the supreme mind,
& that he came to commune to
me by his reason, example &
in his own mind, to turn

me into communion with what were sub-
lunar, sweet, & pleasant as human
life, & can love him — as I
love no other being, & exalted only Truth, who
is the Light of Xt — all the Xian
& the Light of all true friendship —
feel I have confidence in human
I can place in no other friend —
feel that I am [illegible] to
expected of me, not one beyond the
right kind of [illegible]
reach of our nature, as he would seem
all human excellence, as not [illegible]
from me, not [illegible]
has not one feature
self exaltation — that he has, now the same
mankind
what is as when he is
and a dwelling, sat at the table,
washed & feet — & that there is no
being so abhorrent, & with whose
such unreserved intercourse is to be
enjoyed in future world —

~~Such reason~~ Believing & feeling that I
~~Have~~ use no exaggerated language, that
I have now spoke ~~in~~ the words of
truth & soberness - I exhort you ~~earnestly~~
~~to~~ with ~~As mingled~~ calmness, but
~~to~~ choose & adopt ~~the~~ take & act as
~~to attend & heed you~~
~~ye example - to use~~ ~~how it~~
~~stands if effect - to choose~~ ~~him~~
example, Model, & act the whole ~~every~~
~~or if~~ part I exhort you resolve on following him
& your will - to do ~~this~~ act as
~~have~~ you have done at, with a faint &
~~for~~ yield; hesitate - but with the
full current, that is, ~~excellence~~
~~& continued in the force & consciousness of~~
~~heart, elevate to his celestial guide-~~
~~ye to adherence to his celestial guide-~~
~~ye to the support of ye future being~~
~~the support of ye future being~~
~~Brethren~~ friends, parents, ~~here~~ hence, your future
~~Brethren~~ there is no other ~~salvation~~ ~~Jesus~~ -
~~heart~~, depend on Him ~~& approved~~ from ~~love~~
faltering decision. made firmer by

Let not ~~the~~ false views of X^t, ~~wh~~ which prevail at ~~the~~ present in the world, reduce you into ~~the~~ bondage, but X^t can ~~that~~ set you in any ~~the~~ way ~~than~~ by framing you after his own virtue, ~~than~~ by ~~pouring~~ into your own mind – Do not imagine, ~~that~~ you first or love, ~~or~~ praise ~~of~~ God, ~~more~~ above you any further, ~~than~~ they ~~which~~ qualify you, ~~things, except as you are qualified~~ by ~~the~~ ~~sentences~~ to conform you to his Godlike purity, in which consists ~~the~~ supreme rectitude – Settle it as an immovable ~~right~~ ~~in your mind~~, that next to ~~the~~ God, ~~the~~ next, concern is to be ~~has~~ world nor. ~~the~~ next, concern is to be lastly beyond ~~the~~ grasp. ~~the~~ entanglement Let no man Let ~~no~~ ~~man~~ of your own ~~thoughts~~ mind – Never ~~the~~ harmonize ~~or~~ ~~connect with~~ God ~~or~~ X^t or ~~with~~ agree, that X ~~he~~ can find ~~your~~ way ~~the~~ heart, ~~your~~ can find ~~your~~ way ~~the~~ heart

~~Have good~~ hence — any sentence you read
but in the ~~exercise~~ effects of growth from
what an enlightened, ~~converted~~ deli-
ated, holy mind — There is no help
just for a moment & intelligent
being but in the unfolding of
his best faculties, no perfect
blessedness but in the perfect
of his own character — Expect no
good from it, any fear for the
you clothe yourselves with
~~Be guiltless for to seek~~ ~~passively~~
his own excellence, — he can
~~what~~ to you — notes so precious,
as himself, as his own mind — a
word, he — if ~~Paul be~~ the words
of Paul were he read, his mind
mind may dwell in us — his mi-

lowest virtues may be our - Admit, welcome this great truth - Look up to it
illustration of it, ask the answer, but
you may become one with him
not, in feelings or power, the ex-
cellence - this character, I believe, be-
comes a blessing to us, just as far
as it awakens in us this consciousness,
~~I hope~~ ~~confirms the~~ this hope-
ful most lamentable scepticism
on earth, because incompatibly
the most common, is a scepticism
as to the greatness of human nature, a
~~scepticism~~ ~~of the grand~~
powers
~~scepticism~~ ~~as to what man~~
~~may be~~ ~~of its capacities~~, of the purpose
for which it was framed, ~~of this~~
~~clearest~~ ~~to think~~ on this greatness, I
desire to shrink
place our unswerving faith - Fell
me not of the universe ~~to~~ ~~be~~ ~~corrupt~~
~~to~~ ~~me~~ ~~not~~ ~~of~~ ~~the~~ ~~universe~~ ~~be~~ ~~corrupt~~ ~~to~~
~~to~~ ~~me~~ ~~not~~ ~~of~~ ~~the~~ ~~universe~~ by the low attri-
~~to~~ ~~me~~ ~~not~~ ~~of~~ ~~the~~ ~~universe~~ ~~by~~ ~~the~~ ~~low~~ ~~attri~~
butes of the vile multitude, have

yet made, not or by the deepening, heart-
chilling doctrines which are sent forth
under the name of Xty - The human
mind, has already, in not a few in-
stances, borne the wreck of Xt, the
wreck of the divinity, ~~& the true~~
~~ark or to ~~pedge~~, of the deep~~
~~of~~ ~~with~~ In the vertuous, ~~beneath~~ self commodating
patient, in the all-sacrificing ~~the~~
~~in~~ ~~there~~ heart, in the ~~the~~ contemning
~~What splendor has been~~ known human nature ~~splendors~~
~~mentary~~ ~~there~~ ~~generously has on~~ ~~the~~
~~have been~~ given us of the powers which are what
~~nature been~~ ~~misinterpreted~~ ~~from~~ which
to be unfolded has been
~~dawn is the splendor of the sun, from~~ borne to the
The sun gives dawn
~~In~~ ~~infancy~~ the grandeur of out-
shrinks,
ward nature, when compared with
the spiritual energy, of men who, in the cause of
truth,
~~for~~ ~~for~~ country, have ~~scattered~~
shunned all bribes of ease, pleasure, renown

& with stood shame, want, persecution,
all the fiery attempts, flattery,
torture, & the vain pomp & pleasures of the world, & all the arts
with the powers of nature &
human malice could inflict.
Of that In such men, & such
that the soul was made in
its image, & made to
conform itself to the conduct
& greatness of the character of
Xt.—(To summon & question us to
the culture of his own virtue, he
loved enemys & mercy, & revealed
& made manifest the demands
which he has revealed in our
mind & left at last as a friend,
saying down to train his mind at

in ~~the most intimate~~ ~~& sacred~~ relations
intercourse, ~~& voluntary~~ ~~of heart~~,
encouraging ~~them~~ by promises,
assuring them of ~~the~~ aids from H
& opening H, a future, nobler,
immortal ~~life~~ life, as ~~the~~
~~perfect~~ communion & crown of ~~the~~
~~sanctified~~ conflict with sin, & ~~the~~
~~growing~~ ~~the~~ ~~consummate~~ culture
of her devout ~~spirit~~ -
M T - we may all be followers of
J X - for all of us he ~~needs~~
~~earth~~, & died, ~~leaving~~ to leave
us an example, that we may fol-
low - there is no one who ~~has~~
~~me~~, who may not become good &
great, who may not become

a perfect of the ~~perfect~~ joy of
X^t - ~~Have~~ you ever thought of
the boundless inheritance, to which
you are ~~to obtain~~ Through ever-
rent purpose, true self conquest,
true watching & prayer, true
faith in His promises, true
~~post~~ heavenly aids & Almighty
will ~~are for~~ he that seeketh
shall find, we may all obtain
perfectly the perfect of
a Lord, may love as he loved,
may exalt for his his humility,
may suffer with his meek
courtesy, & by Christ's
spirit prepare ourselves to
meet him as our exalted
friend

by ~~another~~ a comprehending life—

thing enlarged a double sympathy -

assemble -
emitable -

there is nothing in it to commend to
[illegible] a discerning mind, to separate
him from us,

C

Grace from the Love of
in science &c

1827 – Fed H. Dec^r –
1931 – Dec^r – omitting last remarks – Note –

published

Eph. last verse -

Love to Xt -

A virtuous attachment purifies the heart. It covers the excellent, we receive strength to follow them. + (The presence of a great & good person to our mind rebukes the evil passions there. Very often the desire to approve ourselves to revered & beloved friends excites us to make efforts ~~for virtue~~ exert ourselves with our regard to our own interests would not prompt. Many a young man has been checked in the image of a virtuous parent's sweetness eye or frowning on his ungoverned desires.) (Happy the young man in whom filial attachment has taken deep root - to whom a mother's love

must

to love the good or to have
later an unperturbed flight towards
goodness - Happy for an affected
one when a fierce attack ... happy
up after - when friends hit hearts
in attic / holy & generous minds - Hark -
pay for us it is, when a being of
noble sentiments & benificent life ent
our circle, becomes an object of watch
to us, & by affected intercourse
takes in strong hold on our minds -
Not a few are there of the purity,
habit of the love to civilization
some to an individual, who has
won him by the beauty of his character
to the love & practice of right -
The habit to XT there
were then in the service with XT has
done to mankind (by acts

~~world, & pleasure~~ seriously before
the an object of attachment & affect-
ion contemn love, he is a benefactor.
of man, but to see & feel the
godlike virtues of J H, who under-
stands her character & is attracted
won by it, has gained ~~a~~ great
~~ascendancy~~ and ~~to~~ her in his conflict with
evil & her pursuit of perfection —
he has not only gained and but
keeps her for a pure love: it is the to
happiness — ~~To have worthily to the~~ ~~to~~
noble enjoyment. ~~enjoy to me less noble~~ ~~The purer de-~~
light of a nature & moral being ~~is an~~
~~felt~~, leaves no bitterness in ~~?~~ same be-
hind. ~~& followed by an extinction of~~
~~ascendancy~~, not effeminating as like the
world's pleasures, but giving & en-
nobling & a lofty consciousness to the
mind —
~~He has a great capacity of af-~~
~~fection — Has or Has not intended for~~
~~Strong attachment — But the man~~ Man

How [illegible] our nature was framed for various
[illegible] to [illegible] how thirsty [illegible]
attachments to [illegible] - the [illegible]
is [illegible] are the affections of domestick
life - the parental, conjugal, filial
ties - But the heart is not confined to
one home or even to this world - There
are more sacred friendships than these,
which [illegible] a power [illegible]
of nature, which constant has no heart,
which [illegible] have their origin in our high-
est faculties, which are less tumultuous
& compassed than the affection of na-
ture, but more enduring, more capable
of growth, & more peaceful, less rapt-
ure, & far nobler - Such is love to
God, the purest passion & the
happiest attachment, next to the love
of other ones, which we can form - I
wish to [illegible] and you in cherishing this spirit, & per-
this end, I have thought, that in the pre-

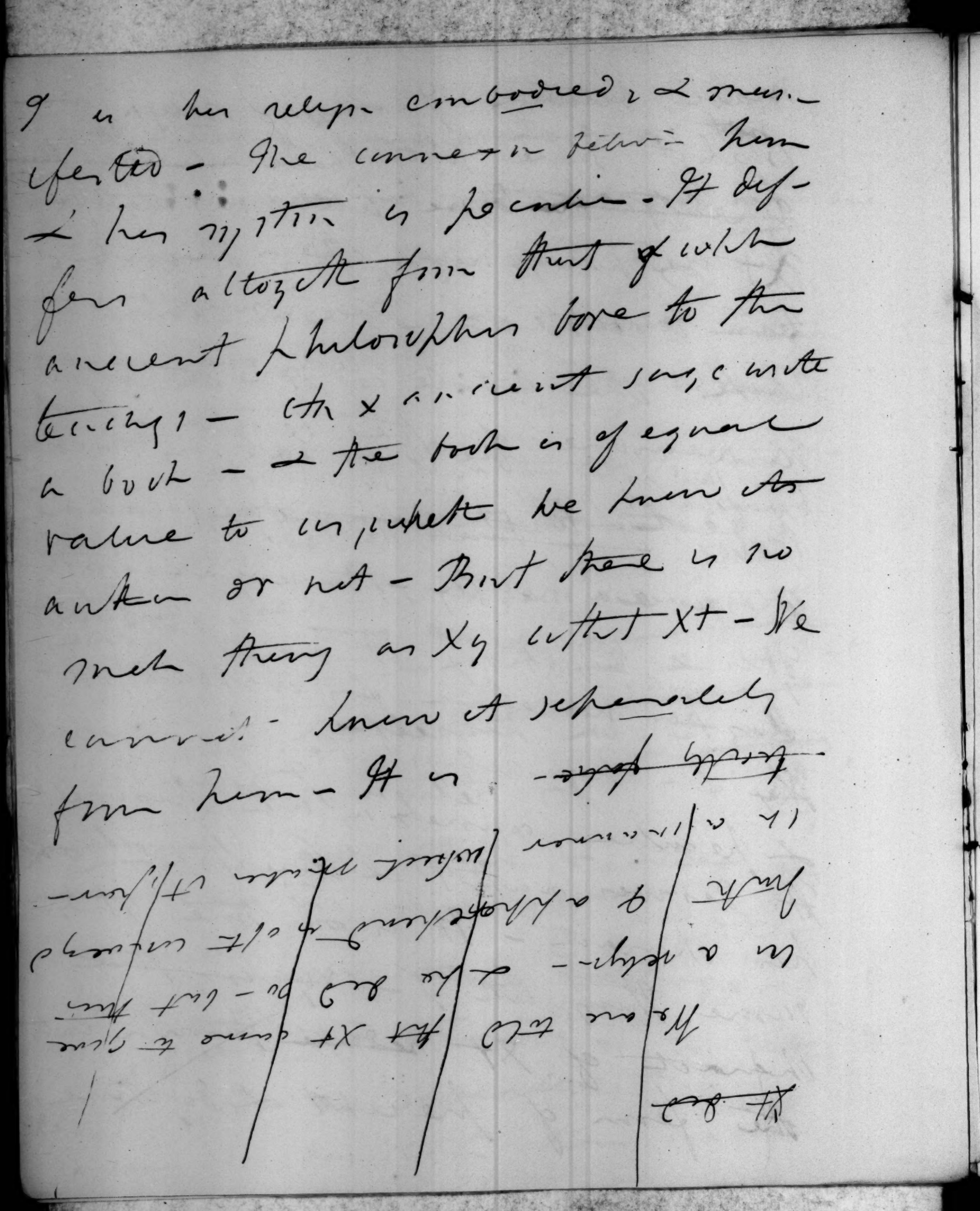
sent discourse, & it would be
to point out some wrong views
which I think have obstructed it,
& obscured its glory.
~~& which have debased it~~ — I am
inclined, first of all, to re-
commend it as to the nature
of the subject — & to explore its
perversions or corruptions — to explore
the causes or effects of ~~at~~ light to explore
the obstacles which have impeded its
progress, & by which its glory is obscured —
& by which its glory is obscured —

I apprehend that many,
if there are, who bear the name of
Christ, who derive from the importance which
they give to the exercise of ~~the~~ to
reason in religion, the love of Xt has
often in some measure ~~ceased~~ in to degenerate,
in consequence of perversion or corruption.
its abuse — They
have seen & heard multitudes

professors ~~grew~~ a very fervent at-
tachment to X, & placing great em-
phasis on this fact, who at the same time
have seemed to think little of his
precepts, & have even spoken of them
as comparatively ~~unimportant~~ compared with certain
doctrines about his person or nature-
Grop ~~arrogance~~ of this nature have
led as it seems to give to those
of heretic extremes, & they have perhaps encouraged
denying calm & sober people, this idea, that the great
~~body of X+ came to give a religion,~~
body of X+ was to give a religion,
~~but a system of doctrines,~~
to teach great & everlasting truth,
& that our concern is with his
~~what he taught~~
religion not with himself-
great as we have seen told, us
The great fact, not, what I was,
but what he revealed, & in this
way a distinct has been

made between J & his relys.
whilst some sects have ~~always be~~
~~depravity to~~ done little but talk of
Xt & his person. others have
~~said~~ dwelt on the principles he
taught to the neglect or ~~loss of~~
a reverence of the Creator — J con-
sidered this as an error, to which some of us may be
exposed, & at therefore deserved consideration.
Now J ~~meant nothing~~ not to deny ~~it is true~~, that J Xt came
to give a relyn — to reveal truth —
Glen is his great ~~mission~~ office — but
this is no reason for overlooking J —
^
~~He~~ for his relyn — for a principle
J peculiar connect in with himself —
He deserves worship & illustration from
his character — It is on true that
some thing with J — ~~Xt is the~~
character of Xt ~~reduce~~ known into
the form of precept & doctrine

g in her relig- embodied & mani-
fested - She comes to Peter - him
& her ministry is to continue - It dif-
fers altogether from that of with
ancient philosophers who to the
teaching - the x ancient sage, write
a book - & the book is of equal
value to us, whether we know its
author or not - But there is no
such thing as Xy without Xt - We
cannot know it separately
from him - It is



X 4 7
not a book which I wrote - It is
his conversation, his character, (his
history), his life, his death,
his resurrection - It is bound up
with the whole of it - In loving
him, we love his religion. I am
affected to it cannot be called
more a enemy, than by seeing
of a Picture it an at friend
for it in himself -

His religion, I have said,
is little or nothing without himself, I
therefore they who wd make
an abstract of his precepts, & say
that it is enough to follow them
what Atheism of Infidelity grievously

mistakes & in the rapture of much of its
energy - I mean not to disparage the precepts of Xt- considered in themselves - But the fact engages only to be understood & felt, by those who place themselves near the divine teacher, who see the celestial beauty of his aspect while he utters them, who follow his steps from Bethlehem to Calvary, & see the exemplar of his precepts in his own life - Here come to me almost as new precepts which I associate with - the command to love my enemies, be ~~as perfect~~ becomes intelligible, when I stand by his cross & hear his agony for his

murderer - & understood what he
meant - by the self denial which he
taught when I see humanity foregoing
the comforts of life, & laying down
life itself, for the good of others. I learn
the nature of that heroism, by which
human nature is perfected, how it
pours at once, calmness & earnestness,
kindness & courage, tenderness &
dignity, piety & action, all these
I learn in the life of J as no
words could teach me - So J was
instructed in the nature of piety
by the same model. He com-
manded to love & with all
my heart, if only wrath, might
have led me into extravagance;
enthusiasm, & neglect of com-

mere duties, for religion extends
here a peculiar tendency to exalt
but in it I see a devotion to God,
entire, perfect, never remitted, but
what the least appearance of
passion, an calm & self possessed
as the love which a good mind
bears to a parent, & in him I
can conceive, as words could not teach,
how to form supreme regard to my
Parent, with active charity, & duties towards my fellow-
creatures.

And Not only the precepts, but the great
doctrines of Xty, are summed up
in I — & cannot be truly
understood without him. For example.
One of the great doc-
trines of Xty, peculiar to itself, as

the kind mind of God in all his creatures, not only in the good but in the evil, his placable, clement, merciful character, his desire to receive & forgive & make forever happy even those who have turned themselves at the blackest guilt - The true character of God in this respect I see indeed in his providence, I read it in his word - & for every manifestation of it, I am grateful - But when I see his pitiful & beloved Son, to whom his power was lovingly delegated, & in whom he peculiarly dwelt, selecting for his [illegible] guiltiness to the most fallen & depraved men, carry away all outward pomp that he might

mingle familiarly at the hour
& neglected, when I see him
sitting at table at the fullness
& simplicity, inviting him to a par-
taking him as a friend, ~~& to~~
~~grant to him as a proselyte~~,
suffering. the woman, whose touch was
deemed pollute, to be dear him
feet at table. who I see him
& in the midst
of such a concourse
crowded company, I am
come to seek & to save that which
was lost, & have a conviction of
the Divinity, benignity, grace
of that I, whose representa-
tive & servant must be
men, ~~which~~ such as we are
teaching & will have give men
Let me add one more doctrine

test of covenant - I prize every evidence
of this great truth - I ask what is
without me, & w me pledge that
I am not to perish in the grave,
but has mind, with its habits & af-
fections, is to live & improve & be
perfected, I feel that I fe what
it chiefly is & what it cannot feed
on earth - Its tendency & thirst
is immediate, but what power
does this teach given, when I
find by her sepulchre, & see the
stone rolled away, & behold him
the great revealer of truth, in-
vesting in power, & triumph,
ascending to the life & happiness he
had promised -
Thus I from beginning to end
is bound up with it, great

become teachable - It is not an ab-
~~stract~~ notion - ~~It is warm~~ The na-
tural X^n, who wd think of it
as such: who ~~was~~ in dwelling on
the relgn, overlooks its reverence, ~~&c~~
is unjust to ~~the~~ it - Wd he see
& feel its love, let him see it
warm, living, breathing, acting, in
the mind, heart, & life of its
founder - Let him love it. Love
in it word, let him love ~~Jesus~~
X^t ~~for truth~~ the ~~true~~ character of
God ~~purified~~ revived.
& - & he is living the relgn
in the very heart fitted to make
it ~~effectual over the heart~~ the
Love of God unto salvation.

I have said that love to Xt, when he is justly viewed, &c, when it is an enlightened & natural love, includes (love of the whole religion *) (margin) the (whole Xn character) - ~~But I am~~ I apprehend, ~~not proved to say,~~ that there is no merit or a merit, which we need great in its culture care & this - Neither in the present state of the world, is it love is of more difficult acquisition a pure & intelligent love towards God - There is undoubtedly much of fervour & zeal towards him in the world - But let me speak plainly - I do it from no sentiment - I do it only to guard my fellow Xns - No merit or merit seems to

* but I beg you to remember that I give this praise only to an enlightened & natural love of Xt, & such love is not the most common - it is not as easily acquired - I apprehend,

one of little worth - In many many
case, it is a weakness of the mind,
timing: from the strength & clearness
of the mind - In some, it is worse
than a weakness - It is a perversion,
half a mental, which is unfitted
for obedience to his precepts, &
for the ~~ennobling~~ virtues, which
ennoble the soul - Much of what
is called love to Xt, I certainly
do not ~~you~~ desire give or my-
self to perfect. It is a dangerous
sentiment. It wants modesty & chastity.
It ~~blandly does not make~~ ~~me~~
was at commune, & fear, con-
tend of ~~wife~~ fortify & it - I know
of no sentiment, which needs more to
be cleaned from error & abuse

~~Then love to J Xt - - J therefore feel~~
myself bound to show you some of its
comforts -

1. I am persuaded ~~that~~ a love
to Xt of pure & low character is
often awakened by an unconscious view
of his sufferings - I a Christian, ~~that~~ of
the affect with which my dear to J were
analysed the chief ingredient in
it wd be a tenderness awakened by
her cross. A bleeding Savior is
not to religious teachers before mens
minds - his agonies detailed, & their
natl sympathy with sufferers touched - a
who told that his sufferings were borne
for themselves, if they believe it, they
are natly softened into ~~sufferings~~
tenderness - I mean not to find fault
with this exercise. It is happy for us,

that we are made to be touched
by these pains. Woe to that heart
which has no tears for mortal agony—
that in all this vast space is no
virtue, no merit worth, & we dare
honour & adore this is the chief
tribute we offer him. I say there
is no more goodness in this feeling—
to be melted by a sympathetic
heart than in the world. Who
of us, let me ask, when relying on
her, ever went into a neighbouring shop
& there saw the picture of long
from her crop, her head bends under
the weight of exhausting sufferings, her hands
& feet pierced with nails, & her body
stained with her own & other flowing wounds,
& has not been touched by the
sight. Suppose that at this moment,
there were lifted among us a hu-

*

man form, transformed into a Heaven,
& from whose veins the life-blood
was drawn in the midst of us,
who would not be touched — & when
a preacher, dejected this sense, &
elated with something of an apostolic power
heeded placed the cup as it were
in the midst of a people, as it
wonderful that they are melted — I
mean not to censure all appeals
of this kind to the human
heart — There is something in the
courage in
fear of contempt — & let him who
is capable of it, high be led
to shed tears — & approve the
conduct of the Newtonian mis-
sionaries, in Greenland, who finding
barbarous
that the rugged & savage natures

were utterly unmindful to general truth; depicted with horrible vengeance; the streaming blood & dying agonies of X, endured for the world, & the cruelty of the savage who her mysterious power, when they could not resist her fears - But in all this there is no venture - no true love to X - & when viewed as such, it so tastes the flame of high affection - I have often been struck by the contrast between the use & the manner in which the mass of Christians are detained by the Evangelists -

These ~~pages~~ writers of its Cast
you in simple language the
particulars of that scene, what
was said — one word of com-
ment — and if you read the acts a
spectator, you will not find a sin-
gle costume in which the artist
there to make a moving picture
of her crucifixion — No — they revered
& too much, they felt too great-
ly the greatness of her character,
to be moved into ~~acts~~ mixed us
mere are by the circumstance
of her death. ~~Veneration~~ Awe, admira-
tion, ~~delight~~ sympathy with her
sublime spirit, these swallowed up
in a great measure sympathy
with her sufferings — The cup was

to shun the last communion, manifs,
of a celestial, ~~noble~~ mind, & they
felt that it was endured to
communicate the same mind
to them & the world, & thus
a means ~~of strengthening to~~ was a
holy joy in ~~each~~ this communi-
cate & unconquerable goodness
To be moved by misfs is a light
thing. It is not the greatest of ills
sufferings. or the only which is to
a loved - but the greatest of
the first with which he mis-
fd. There, in death, he ap-
proved his entire concern for
Jew to the cause of ty & man-
kind. There his love flowed

first to woo his friends, his enemies
& the human race. It is more
grateful, it is virtuous love, it
is the energy of principle,
which gives such relief to the ills
of life - We are to look thro the
darkness which hangs over him.
thro the his wounds & pains,
to his unbroken, dauntless,
fiery spirit - To approach the
cross for the purpose of weeping
over a bleeding, dying friend, is
to lose the chief influence of
the cross - We are to view
the cross, not to indulge a sat-
urnine sorrow, but to acquire forti-
tude & firmness, to fortify a mind,

to shew the last conversation, manifesting
of a celestial, ~~noble~~ mind, & they
felt that it was endured to
communicate the same mind
to them & the world, & thus
enable ~~absorbed to~~ make us
holy ~~as~~ as ~~God~~ this communi-
cate & unconquerable goodness
To be moved by misery is a light
thing. It is not the greatest of
sufferings - or the only which is to
~~a~~ bear - but the greatest of
the spirit with which he suf-
fered. There, in death, he ab-
sorbed his entire concentre of love
self to the cause of ~~y~~ & man-
kind. There his love flowered

feels to wards his friends, his enemies & the human race. It is moral greatness, it is victorious love, it is the energy of principle, which gives such extent to the character of Xt - We are to look thro the darkness which hung over him, thro his wounds & pains, to his unbroken, dauntless, unyielding spirit - To approach the cross for the purpose of merely seeing a bleeding, dying friend, is to lose the chief influence of the event - We are to view the cross, not to indulge a sickly sensibility, but to acquire firmness of spirit, to fortify a mind,

for Lord Jesus Christ's sake in the cause of duty or of human happiness - To love as Xt loved, to die as Xt died, to give up ourselves ~~wholly~~ entirely to G, ~~whose love to us~~ ~~has made us able~~ to conceive to whatever great or good attainments we can advance, these are the ~~effects~~ effects which the blood of Jesus has wrought to us to bring us to a calm resignation, resolute, submissive to all ~~trials~~ - I pray, Lord, to ~~all~~ trials, in our present circumstances, ~~which~~ ~~I~~ ~~pray~~ effectually with this fortitude, & the unspeakable ~~pray~~ too often removed from the confusion. × The deepest ~~with~~ what the Lord's table is too often ~~a~~

touched & too oft left, shows, I fear,
that the chief use of his suf-
ferings is little understood, & that
he is loved not as a Saviour
who died to spend ~~some time~~
his own precious spent - but as
a man of sorrows, a friend bowed
down with the weight of grief -

Again-
Love to Xt ~~is exceedgly~~ of a very defective kind cherished
in many by the views wh they
are accustomed to take of themselves.
They form the most irrational idea
of the ovn guilt - supposing it
to have its origin in their very
creation, & to exist without their
own agency or volition, & then rep-
resent to the imagination as burning
lake, fed by perpetual sulphurous
abyss of fire & torment, one
wh they know - into wh they
are ~~are~~ ready of y is about to pre-
cipitate them, & from wh nothing
but y can rescue them - Not a
less, y apprehend, as due to

God Xt is great comfort to
his— them & feels — this heart &
tender & his feet of the unseen
God Parent — & this tenderness
seen in her pleaches — & this of
a mighty power for tremendous
infinite
& finite, from everlasting burnings-
Now that I read & meditate
these, would excite the mind
strongly, did become the object of
a very intense attachment, & al-
most necessary — but the affect
— to excited is of very little work-
I say it is necessary — Let the
incense seem to
me wrought in darkness, at G's

throne sent forth
~~running~~ no light, but flashing
flashes & thunder, let it be
the only cheery I brought dost
to the affrighted & desolate
soul, a tumultuous
gratitude rush towards her
just as ~~surely~~ irresistibly
as natural instinct carries the
parent animal to its young—I
do & must grieve at the
~~wrong~~ commonly used to make
~~of~~ ~~xt~~ ~~a~~ ~~a~~ ~~tr~~ ~~A~~ ~~y~~ ~~bury~~ — Roen
the infants D is ~~stabbed~~ stabbed. O
~~her~~ ~~grey~~ for the sake of Jesus
a tester round the bed — The
whole conduct of men turned in her
frightful colour, which throw

infinite. Dishonour on her creat,
for the sake of increasing enhancing my
the grientest of Xts salvat-
Man is stuffed of all the
heroes who makes him a
resemble, was he now is
fitter borrowed with terrors,
the future
her prospects illumined only by
the flames which are to con-
sume him, that has delivers
may see no more necessary-
when the mind, in this
state of selfish terror, is brought
brought up onto a person of
gratitude to G - it is brought
to be sanctified - This low,
selfish, irrational gratitude

is called a virtue - Much of
the love, given to G, [illegible] the
object of it's new flesh,
seems to me of no moral worth
whatever - It is not the lowly pure
gift - not a result nourished
by our own care from a concrete
of its ~~problems~~ points of
love, ~~tumultuous~~, selfish feeling -
But there, my friends, that every
~~person~~ ~~you should~~ be in a
night of storm, ~~& stand~~ in
God send yself ~~approaching~~ floating towards
entreat, the war of which an-
nounces the ~~possible~~ destruct
which awaits you, & that.

a fellow being, of great energy,
shd rush thro the darkness, &
bring you to land - could you help
embracing him with gratitude -
Wd not you hasten to be friend
into effect - Wd this exert in-
fluence any change of character,
Wd you not feel towards the
you deliver, be he who even shd he
have acted from sincere impulse,
& shd his general character be highly
deficient - Is not this a victory of
nature, a triumph of heroic character
into you - I mean not to condemn it -
I only say it is not virtue - It
is a poor tribute to it - He de-
serves nothing for pursuit -

rebler — ± 9 cannot but disapprove of
the laws used to counteract the
effects, ~~etc~~ ~~labor~~ instructive love
to 9 — 9 ± ly disapprove of dar-
kening the creation, darkening the
character of 9. darkening our na-
ture, — & destroying the image of
all pictures of honor & the
true of glory the mind the
~~torture~~ irrepressible met-
tle 9 — We ought to be car-
ried to him by a natural —
mild attraction — the true char-
acter of 9 x t, a ~~part~~ of the friend
& deliverer of the mind — the came
not chiefly to save from pain, & fear, &
to a natural, inevitable misery — the

Dark Ages

came to save beings, who bring misery upon themselves, by the exercise of their ~~agency~~ ~~in~~ ~~a~~ ~~like~~ manner of the powers, & to save them sent & chosen from God, from the ~~beginning~~ ~~of~~ ~~the~~ great work of the ~~Father~~ ~~to~~ and ~~the~~ ~~of~~ ~~the~~ ~~Father~~, & advance the ~~spirit~~ ~~of~~ ~~self-control~~ adventure with itself, & answer the duty, which it shall become the Spirit & glorious image of its creator - A love, ~~formed or~~ ~~awakened to~~ such a being, is quite different from the wild instinctive ~~love~~ ~~we~~ have described - It proves a love ~~of~~ ~~points~~ in the mind where it dwells - It is of a virtuous origin & tendency - It does honour to him who ~~shows~~ it, & to him ~~of~~ whom it rests -

though carnest. A Father deeper
root in to the soul, & bends it in-
voluntarily strongly ~~thus~~ ties to 9—
~~I would fain observe, that 9~~ are led by
~~that 9th~~ There remain to observe habit of exaggerating
the unattended of mens words for
the purpose of rendering 9 more
acceptable, ~~has~~ operates very seriously
to degrade mens love to 9, by ac-
customing them to ascribe to him in
~~light~~ his & common phrase ~~un~~ characte-
~~tue~~ - 9 by this to be remembered
they who represent to themselves
the whole human race ~~acting~~ by ac-
~~natural~~ recollections as up to an abstract
of pleasure & perpetual woe, very
naturally think of 9 as a be-
ing of overflowing anger, exam-
pled by a ~~vengeful~~ fury to fly

to the relief of these ~~de~~ hapless victims; if for such ~~are~~ is the case with such a right is fettered to produce - Now this overpowering compassion, called forth by the ~~right~~ view of exquisite misery is a very ordinary ~~case hardly be called~~ misery verbose, & yet I apprehend, it is the character ascribed above all actors to - If any thing is no virtue, for it is a necessary impulse of nature - It certainly argues but is an almost necessary ~~impulse~~ of nature no extraordinary goodness - My friend, were you - to see millions & millions of the human race on the edge of a fiery gulph, where ages after ages of exquisite

torture awaited him, could you help – I were the threats of millions who had already been plunged into the abyss to perish if you can – could you help appear for an overpowering despair – I would you not be willing to endure exquisite for a few hours of to give these wretched millions release – If there any person, who has not ventured for ought for him – If I have known me of advancing character hazard the lives and the welfare of a community, for the rescue of fellowbeings – confidently hoped which they are here implored – To me it seems best to paint the misery of

human being in ~~these bloody~~
colours of fire & blood, ~~& these~~
~~to~~ as ought to be conceive of it the cant/rapt
whose such mercy must await,
& to make this the chief at-
tribute of his mind, & the
very method to take for
his character to present, &
to ~~weaken~~ his claim, as an
love. I see nothing of
~~that~~ the overpowering ~~hand~~ of compassion which is
often ascribed to him. His character
exhibited little
act ~~was singularly free from~~
ement. It was destroyed by calm-
ness, persistent conscious dig-
nity. I had a mind two elevated
& bone always or the any paper
to be absorbed by petty. or felt

indeed felt deeply
& the human interest & grief
that her chief triumph was at
the mind, of friend, with its
& moral dreams, & spirit, with its capacities
wants & aims, & with its capacity
of improvement & everlasting growth
& glory — He felt himself com-
missioned to guide & exalt
an immortal being — the mind
The thought that kindled,
mind here, was that of
an immeasurable [illegible], [illegible] over the
[illegible] mind, ever
to be [illegible] & the most
depraved, & good, the very
conceit of what a simple & lofty
mind, & good, & pure & holy
dawned on her mind as yet
disciples of Xt — It was her com-
ment to [illegible] mind that
constitutes Xty, & was

felt for me, can we
yield him the love which he
character deserves - -

I have endeavoured
to shew the circumstances which
have contributed to debase &
degrade men's affections towards
God. To me, the influence of
these causes seem to be great -
I know of no feeling more inde-
cous than love to God or with gen-
includes so little virtue - The
It, indeed, as it is the purest
& most from being of any acquisition.
subject we can cherish, with the
single exception of love to God -
It requires the exercise of
the best powers - We must first
all must feel, that
an indispensable requisite to put us for that love, is
to understand the character of God -

But this is no easy thing - It not only demands, that we for this purpose we must read his history read & study it - There is only one book which can do it - We must begin in earnest to turn to use our present imperfect knowledge of Xt, & form ourselves upon him as far as he is now known - Nothing brightens & strengthens the eye of the mind to understand as excellent, so much as intent to him - We never know a great character, unless by sympathy & congenial to it - No power of intellect & no study can enable a selfish & low person & sensual mind to comprehend it - It must be a pure mind,

covered with a mist - ~~and~~ just as
prophets as it ~~seemed to the~~
made
evil. when clouds, the mist
will be scattered, & will more
when it with a sun be bright
upon it will call forth its most
fervent, yet most enlightened
affections -

I have two reasons for with
reference to the ~~the~~ discourse. Seem un-
learned to the love of Xt. it is
to understand ~~Xt~~ Xt in some clearer
the brightness for which he came
into the world - The low views so
prevalent in the ~~the~~ might seem to
me to exert a very disastrous in-
fluence, on the whole character, & particly
on the feelings towards Xt - Xt is inclined to have

out of our own character we
~~[illegible]~~ improve our capacity of ~~[illegible]~~
derived from it - We ascribe
a power and a property as
we approach it - We never
can be sure ~~that~~ to have it,
until security of the inner na-
ture response to it in our own
hearts - All disinterested love
is a virtue, ~~[illegible]~~ attribute,
till there a rapture of our own
which leads to duty & to
~~the~~ a glow good of a fel-
low being. we ~~[illegible]~~ present ~~[illegible]~~
~~[illegible]~~ exalted ~~[illegible]~~ ~~[illegible]~~ ment -
Then we ~~[illegible]~~ the great -
ness that we ~~[illegible]~~ ~~[illegible]~~ -
It comes forth from the cloud,
that had obscured, & shines on

[illegible] a just he frequents, a
reason as well as clearness of
We know but little of Xt - because
there is so little of a congenial
nature in us - Let us fervent love-
lodge but when on to know, (& this
is ind) & he will come to our
minds more & more assured as
a celestial beauty & glory, &
our affects will grow at once
more rational & more fervent
& full of joy - & the great
reason why Xt is not loved
more seems to me the false
& vulgar conceits with which pre-
judices of us regd to the great
purpose to which he was de-
voted - He is supposed to have

could to plead for an entire
hell — to be an entire matter of favour
such benevolence and indeed be
although not worthy
of praise; it is a low form of
fever — it is compar- towards God
ison — it a desire to remove
suffering — it a desire — but not
pain — a good desire — but not
an ordinary mind feels — Negley
of its character, its female delight
ps seem to me to consist in
her powers given herself to
accomplish an end, viz. desire
deliverance of mankind. the ways have to
such of love the to an unused
by the greatest of the human soul-
the youth a woman's eyes, he
was tended by the poor
characters of the human soul-
And at the last darkest the
looked through what it en-
were, looked through the
such shades of the idolatry

superstate, sensuality & vice,
I saw in ~~the~~ every human being, a
~~spirit~~ spirit of divine origin, & godlike faculties, which might
irrecoverable from all ~~this~~ evil be recovered
a spirit, which ~~might be cleansed~~
from every stain; which might
~~every thing other than God~~
subdue all to ~~God~~ ~~& self~~
~~but love~~, the power of sup-
plying which might persuade all things
~~for truth~~ ~~& duty~~, which might
become a temple of ~~the spirit of~~
God ~~or~~ as ~~&~~ a divine nature, which
would be ~~as~~ fount of ~~love~~ water,
springing up into an immortal life-
time. ~~The~~ The greatest of ~~my~~ con-
victed in her ~~conscience~~ the
~~great fountain of God's love~~
~~offence towards~~ mankind, to
devoting herself to call forth a
great power in the human

in her

heart, to kindle in it a celestial flame, to breathe into an inexhaustible spirit, to lay the foundation of an immoveable peace, to communicate to us the first & supreme & great happiness - this great work consists in the gratitude, & willingness of the heart to communicate to the human race - Give a free glory - The glory of overcoming pain & punishment & conferring pleasure & joy - it seems to me to glory of little understanding even now, & least of all by those who think they do, (the most & for

superstition; sensuality & vice,
& saw in every human being, a
spirit of divine origin, & godlike faculties, which might
be recovered from all this evil,
a spirit, which might be trained
for every station, which might
subdue all to itself, the power of perceiving all things
which might become a temple of the spirit of
God, & a divine virtue, which
would be as a fountain of living water,
springing up into everlasting life.
The greatest of gifts
rested in her endeavors, the
greatest fruition of God's love
on earth, to cultivate
& restore himself to exert a
great power in the human
in that [illegible],

heart, to kindle in it a celestial
flame, to create unto us an exhaustless
joy, to lay the foundation of an immoveable peace,
to communicate to us the first
& purest of a great variety,
& great happiness - the greatest
we are capable of in the present life,
& millions of the future life he
communicates to the human
soul - Give us a full
& free grace - The grace of
God averts pain & punishment
& confers riches - & he wants of
nothing that seem to
me to be of little moment
to us even now, & least of all
by those who think they are
(the most
(the most

od in whi. human nature has
been spoken of, as a worthless thing,
without power of its own, what
must be lifted from its degrad-
ed state as a rock or a dead weight
by a foreign power, & which
can never act to any excel-
lence put by its own, but must
passively received what ever
communicates to it, whether
depravity, degrades view of hu-
man nature, effectly prevents
an understanding of the true glory
of Xt & the glory consists in
her having come to restore &
advance a nature capable
of glorious enjoyments, ~~fraught~~
~~with capable of a~~

(O.T. Judaism)

~~beings~~, a nature which ~~they~~ ~~felt~~ has in itself the germs of great power & ever growing happiness - ~~I~~ accord, to the views of the human race which have been inculcated in sound theology, it is not regarded as a being marked by an overwhelming corruption - & accordingly this is the explanation given to the continuance in sanctity - it is a remarkable attribute undoubted - but ~~the lowest~~ this gives of what it is capable ~~of~~ ~~fence - of~~ ~~low~~ ~~fence~~ ~~of~~ ~~fence~~ ~~which~~ ~~in~~ ~~this~~, that he ~~fence~~ ~~to~~ ~~that~~ ~~fence~~, ~~which~~ evidently for into the human soul, ~~are~~ there the rudiments of the ~~divine~~ nature, & ~~therefore~~ gave ~~him~~ ~~to~~ ~~to~~ ~~to~~ & death, ~~but~~ ~~it~~ ~~might~~ ~~have~~ ~~this~~ ~~mind~~ to ~~be~~ ~~a~~ ~~then~~ to ~~it~~ ~~a~~ ~~a~~ ~~con~~-

Miserable people in intelligence,
in great + good youth, + —
have one body, in power to
do good, in friendship + love,
~~in~~ for + joy —

ment

My 2d remark is, that the leading reason of this discourse being yet, that ~~I would be seen from these remarks~~ how little the love of God endspt in our conception of his rank in the scale of being. All no topick have ever entered so eminently, yet few are so unimportant - To know God; is not to know the mere place he occupies in the universe - It is something more - It is to look into his mind - to approve his soul, to understand his spirit - to see how he thinks, & felt, & purposed & loved - to understand the workings of that pure & exalted principle with which, through Xt he came among us as our friend & lived & died for

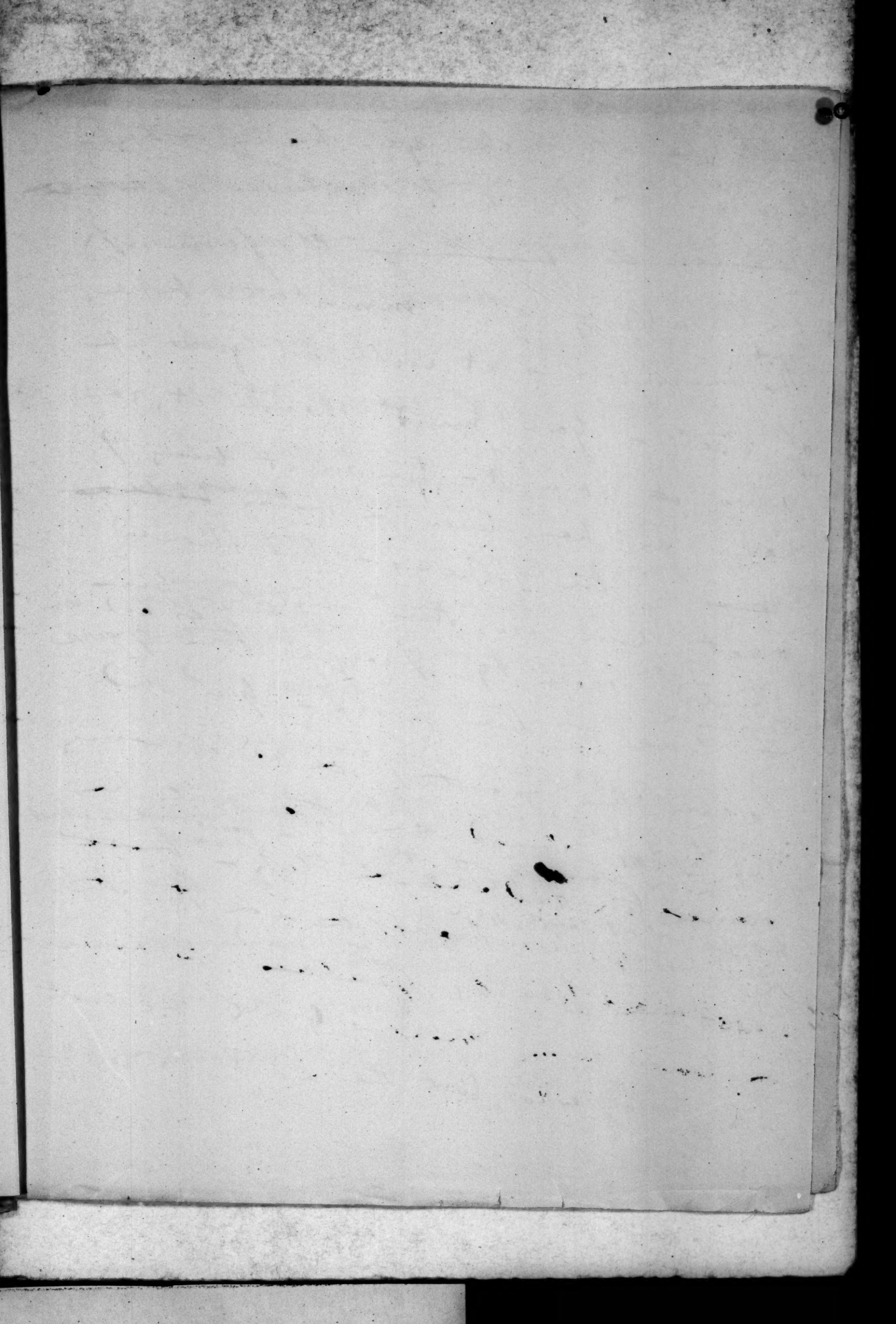
us. I am persuaded that whatever
is said about the person served us
we may owe a great expence - he may
have turned attacks from his char-
acter. Suppose that we as Am-
ericans we should employ our-
selves in debates. the question where
Washington was born. & from what
spot he came, when he ap-
peared at the head of our
armies, & in the fervour of
these contentions did ever, both the
thought of his mind, the sent
that moved with him, the ber
lives with destiny & him, the
bearings of a noble, magnanim
our soul, how ably did we be
employed - Who is it that

understood Washington — & it be that can settle his rank in the estimation, his early habits, his present conduct — or he to obtain the true character of that great man is confined to those, who comprehend & appreciate with his generous principles, who understood the energy with which he espoused the cause of freedom & his country's & who received through admiration & part of the same divine energy — Shall we regard to & — the question will have been agitated about his rank & nature, are of very inferior moment. the great, belong not to his conduct, but to his mind, his spirit, his designs and, his devoted duty,

her action, sublime consecration of herself to the highest purpose of God — Her real greatness of soul, as she is, is very little understood as yet, even by those who have been most anxious to explain it into supreme devotion & courage. She is loved now with a fervent affection, compared with what she one day to receive. One reason of this is ignorance of its true greatness & have just stated it — Her heroic acts & sufferings & attendings to it — & mind have been absorbed by metaphysical & mathematical questions about her nature, not by solicitude to comprehend her spirit — Another reason is, that we are the subject of

My H. - It is the most intelligent event
~~event~~ or human history - that
~~event~~ has ever occurred since the
first world, to accomplish the
deliverance of our race from
its evil, to bring it to pass —
open H. in the H. - H. time
H. has to fit the for H. -
H. great Pastor of H. - H.
H. will come here - & H. love
work shown strictly in behalf
seeks to be what he came to
send H. -) It is our greatest
privilege that he is brot within our
view, offered to our imitation, to our
heart, to our love - A sincere &
entire, fervent attachment to him

Jesus be at once your Savior & helper — a source of continual aid, strength of faith & of fervent prayer. The inward life, must grow at the outward — it will not grow at all of itself — You must cherish it, receive it into it — You must live near as he lives & never be cold in the gospel — You should meet him on this earth — You should seek by prayer & the grace of love to the throne — You should learn his greatness & beneficence, by looking around on the world he has made & by coming to the Bible — & by coming to Jesus — & by listening to his voice — & by obeying his precepts — & the Holy Spirit will not cease to strive with you — & the obedience humbly yielded will lead the mind to love & love him more — Grace be with all those, who love the Lord Jesus in sincerity —



c

Published

"The Character of Christ"

In a former discourse, from those words, I said, that I did give some of the reasons, why I am not ashamed of the gospel - I observed in the first place that I was not a proselyte of the religion, because it was true, & I devoted the discourse to the explicite of some of the most obvious & striking proofs of this position - At the close I was obliged however for want of time to omit some of the remarks which I had prepared on the evidence which the character of Xt furnishes to his religion. I have since felt that this subject deserves distinct consideration, & in truth, my interest in it makes me unwilling to make it a subordinate part of such a discussion - I now intend to attend to it, & to state what, as I humbly conceive is the nature & force of Christ's testimony -

~~Feel~~

The more we contemplate its character, the more I am satisfied we shall see it to be genuine, & drawn from reality, & worthy the son of G— No scepticism, if fairly (& thoroughly understood) comprehended can stand before it— If fears the marks of a divine original ~~throughout~~. The more I contemplate it, the more I am struck by its ~~sublimity~~ beauty & greatness— All the histories seem to me poor compared with the simple, constant narratives of the evangelists— There narratives are the most remarkable productions in the whole compass of literature. They ~~unfold~~ set before us the most remarkable extraordinary ~~& exalted~~ beings we ever approached ~~& ever appeared~~ on earth— ~~How good & profound it~~

~~besides, & this [illegible] of the tenor, is about the~~
~~centre~~ x, & yet they are as artless as the
stories of childhood - The authors do not think
of themselves: ~~except in one or two passages of the~~
John's gospel, nor does a Cause indicate that they
were thinkers of themselves or that they were
elaborating ~~a~~ works which were to do them hon-
our - They have sincerity but one aim, to
show us their master - & they manifest
what he had ensured
the deep reverence for him not by telling
it, ~~at last~~ by leaving him to reveal
himself, by giving us his actions & sayings
without ~~a word of~~ comment, explanation or
You see in their narrative
eulogy - ~~There are~~ no rapturing, (no high colours),
no attempts to make ~~events~~ his actions striking, or to bring
out the beauties or graces of his character -
We are never pointed to any circumstance
The evangelists
as illustrative of his greatness - you see

wrote with a calm trust in her character, feeling that it needed no ardor from the hand, & with a dark vacancy, as of comment or praise of their own were not worth to mingle with the record of such a life -

It is the effect of familiarity with the letters of G - that we are not struck by it, as we should be - It is taught us, before we are capable of understanding its excellence - this tenderness becomes as familiar to us as the events of our common lives - & his high offices seem as much matters of course as the common relations which men bear to each other - In this account, it is fit for the ministers of religion to do what the evangelists did not attempt, to offer comments on this character - to bring out its features, to point men to its inner beauties, to awaken & direct by unfolding its wonderful

majesty - One of our inherent functions, as teachers, is to give freshness & vividness to truths which have become worn, & hackneyed, & tarnished by long & familiar handling - We have to fight with the power of habit - How habit, even converts the glorious creation into a mere commonplace, & we are left unmoved by the (glorious) sun, by a splendid display of fireworks - It is the duty of a man almost to create a new & religious tendency in men, that they may become in some sense what a world they live - & it is required to do to its Maker; men became used to it, until they imagine there is some thing more admirable in a great man of the day, a statesman or a conqueror, than in Him, at whose feet the laurels of whose

statesmen & conquerors are not worthy to unloose

In this discourse, I wish to show that
given Christ or what is extraordinary in
His character, what destinguishes him from
all who had preceded him, but what probably
seems to affect us on account of the pe-
culiarity with which it is associated — The
character of Xt, taken as a whole, is one
which could not have entered
of men, could not have been imagined
or suggested; it must therefore have
been that it is an exact mark of genuineness &
truth that it ought to be acknowledged as
such, real & of supreme importance
all-

It is all-conducive, my friends, if we would
feel the force of this argument to transport
ourselves to the times when Christ lived.
We are very apt to think that he owes
moving about in such a society as this, or
among a people agreeing with ourselves

in modes of thought & habits of life—
the law But the book is, he lived in a (state of society
people, singularly remote from
people nation so distant, remote from the
our own
present state of society, that they had
by seem the same sense. The com-
mon principles of human nature,
they undoubtedly possessed, but these
were modified, warped, perverted to a
degree which we cannot easily realize. The
of all nations, the Jewish were the most strongly
marked. The Jew kindly felt himself
belonging to the human family — He
accustomed to speak of himself as
was chosen by G, holy, clean, whilst the Gen-
tiles were unclean, polluted, sinners, dogs, the
sinners, dogs
common
Hs, dress, the phylacteries on the or on arm,
the hem of her garment, her food, the ordin-
ary circumstances of her life, as well as
her temple, her sacrifices, her ablutions, all

marked him, & held him up to himself, as
a peculiar favourite of G, & having entirely
alone separated him from the rest of
the world. With other nations, he could not eat
or marry - they were unworthy his communion
But, in the vast extent of subjects, he
saw himself conquered by those
whom he despised - he was obliged to wear
the shackles of Rome - to see the Roman
legion in his territories, & a Roman guard
near his temple, & a Roman tax gatherer
exacting of the subject of universal
Nations government & an adoration which alone
he regarded as due only to G - The hatred
which burned in the heart of the Jew towards
his foreign oppressors perhaps never glowed at
equal intensity in any other conquered
State - He had however his secret consolation
The time were near, the prediction of a
war on Land, when Judea was to

break her chains & rise from the dust,
these long promised King & deliverer would
rear- & & soon cause to wave the crown
of universal empire- Jerusalem down Jeru-
salem was to go forth her law, & all
nations were to serve the chosen people
of G- & this engrave the Jews indeed
ascribed the efficacy promises annexed
to obedience to religion - but the religion of Moses,
corrupted by them into an outward service,
given to them the perfect of human na-
ture - they clung to its forms with the
whole energy of the soul- To the Mosaic
institutes, they ascribed the destinies from all
the rest. It lay at the foundation of
the laws of dominion - & I believe, no
strength of prejudice ever equalled in
intensity the adherence of the Jew
to her favorite national religion - You may

~~Jesus~~ spirit of its power, by the fact
of its having been transmitted through
many ages amidst persecutions & sufferings
which would have rendered any ~~that~~ spirit of
but that of a Jew - You must bring
these things to your mind - you must place
yourselves among this ~~unbelieving~~ unbelieving
people -

Among this unbelieving people, burning with
impatient expectation appeared J of Nazareth.
His first words were, Repent; for the K of Heaven
is at hand - These words we have with exact-
But to the Jews who had been waiting for
this K for ages, & who were holy for its
immediate manifestn, ~~it must~~ they must
have been as awaking as them as earth-
quake - Accordg we find J thronged - by
multitudes - with no body could can enter - I see

him repairing to a mount, to hear the
~~afforded him peculiar advantages that from~~
him as affords him advantages for ad-
dressing the crowd - I see them surrounding him
eager looks, & ready to drink in every word
from his lips - & what do I hear - not one
word of Judea, of home, of freedom,
of conquest, of the glories of G's chosen
people, & of the triumphs of all nat
to the temple on Mt Zion - Almost every
was a death blow to
wd & must have fallen as a stroke of
death on the hopes, prejudices, feelings,
& which glowed in the whole people,
& were concentrated under the name of
Messiah - the object of the long expected &
speaks of it as
of it - but it is a felicity promised to &
only to be partaken by the humble
& pure in heart - The rightful of the Pha-
risees, that who were deemed the

perfect of rely[illegible], & what the new Testament
was expected to spread for a wide, he
pronounces worthless, & declares the K of
Ch[illegible] of the Messiah to be short on all
who do not attain to exalted & spiritual
& noble virtue - Instead of war & victory,
he commends them to her entire
lessons, to love, to forgive, to bless
& enemies, & pronounces this spirit
of benefits, mercy, peace, as the
special bequest of the Beatitudes of
people of the true Messiah - Instead
of natural ends & glories, he recommends
commands them to seek first a spirit of
unbounded spiritual beyond unwonted by the former
& love, & proclaims
of future or nature
Thus to be the Christ's destined, happiness,
& honor of the long contemplated reign for

which they looked — # Nor is this all — He does not merely offer himself as a Substitutal deliverer, or the founder of a new empire of inward piety & universal charity — he closes with Gnosse announcing a more mysterious — face — Many will say unto me in that day, Lord Lord, have we not prophesied in thy name, & in thy name done many wonderful works, & he will profess unto them, I never knew you, depart from me, ye that work iniquity — Hence &c —

Instead of the world's riches which they expected to flow from all lands into Rome, he commands them to lay up treasures in Heaven,

I direct them to an incomprehensible, mission-
ary life, as the true end of the being -
Nor is this all (look back to top of former page)

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there I meet the announcement of a char-
acter never before claimed by man,
~~(I who had never entered human~~
~~that)~~. I hear him foretelling a dom-
inion he was to be exercised in the
future world - he begins to announce,
what existed largely into her future teach,
that his power was not bounded to this
earth, ~~that after a painful death he~~
these words I better understood, when I him
him afterwards subsequently declare, that after a painful
death, he was to rise again & ascend to
it, & there, in a state of preeminent power
& glory, was to be the judge
the human race - such are views of

the views given by J of his elements in
Jersey. in the sermon on the Mt - Imme-
diately afterwards, J began unto deper
from him. bring out some of these
truths that more strongly. ~~he descends~~
A Roman centurion made application
to him for the cure of a servant, whom
he tenderly valued, & on expressing
in a strong manner his conviction of the
power of J to heal at a distance,
J, assents to the request, & marvelled
& said, to those that followed, verily I say
unto you, I have not found so great
faith in Israel, & I say unto you that
many, shall come from the E & W &
shall sit down with the A, & I & J in
the K of H - but the children of the
K shall in the Jews, shall be cast
out - here the whole takes with the

Jews had cherished of an exclusive & selfish
love with respect of the dispositions it were excited,
& the extension of his pure religion to
receipt of the desired Gentile world to ask his help-
ings, or the extension of his pure religion to
the ends of the earth, began to be
proclaimed- there I leave for the pres-
ent, & I ask you, what the character of
the character of it be not the most extraordinary character in history,
& be wholly inexplicable on any human
whether he or not
principles- prove the ground one who has
been gone- he must have been born a Jew
up a Jew, in the midst of Jews, a people
having with one purpose, & throwing the whole into
the expectation of a national & earthly deliverer.
He grew up among them in a poverty
& obscurity & amidst labour, fitted to con-
sciences & amidst labours, & yet one
least his steps, purposes & plans,
send him as only every circumstance of

educat society - We find them as unconsciously moulded, unwarily ground them, by the feeling ~~unobserved~~ feelings, with glowed ~~in~~ ~~at heart, met the synagogue sweet~~ ~~heathen~~ ~~about for~~ ~~it, was, eyes,~~ religion ~~of~~ patriotism concurred to consecrate, which the mother breathed into the ear of childhood, & which the lesson of the synagogue strengthened in the adult, as if he had been brought up in another world, & we see him prepared ~~to~~ conceiving the sentiment, such as had never dawned on sage or hero, & see him prepared with a consciousness of ~~being~~ trusting a relation to God, & of being invested with powers in the world & the world to come, with the heart ~~&~~ mem mind - Whence was it? Receive the conception of this character? With any say, it had its origin in conjecture - It was a fabricate of a deceiver - I answer, ~~this~~ character claimed by the exhibition

suppose, by its very nature. It was so remote from all the ideas & actions that of the times, so adapt to awaken sympathy, so unattractive to the heart, so expressly to the Jew, that it was the last to enter the mind of a conjecture. It would have required ages to produce even a discovery of the fullest kind must have foreseen, that it would expose him to scorn, abhorrence, & persecution, & that he would be apt to carry on his work alone, just as not one of them always stood alone, & could find an inclination to enter thoroughly into his views & designs. What inducement can an unfettered, self-seeking man to put an enterprise, that consumes & could find to pursue, no ingenuity can discover.

mind, could have formed this conception of a work unparalleled in

educat society - We find here as in world
by the feeling which moved unanimously ground him, with glowed
to ab heart, met the ~~[illegible]~~ feelgs, ^
~~heathen~~ ~~abdic for he [illegible] relign~~
& patriotism concured to consecrate, whn
the mother breathed into the ear of the childhood,
& while the tenth of the [illegible] ~~of~~ agogue sting stood
in the adult, as if he had been brought
up - in another world, & we find we see here depicted
~~work~~ come
as had we
see here
justig a
prey end
& the work
men men
cometh
& had et
fabricate of a deceiver - & answer, Thus
cheralta claimed by ky exclusive Jus

supposed, by its very nature. It was so remote from all the ideas and tastes of the times, so adverse to the habits, laws, & manners of the Jews, that it was the last to enter the mind of an impostor. & loose later- We have assumed such a character, and have been to break every tie with society. Not a [illegible] on such a plot would have been [illegible] must have foreseen, that he would stand alone. would have stood alone, & he would have foreseen, not as a Jew, thro her life, found not an individual to adopt thoroughly his views & designs. & affirm next, that the inhumanity of the character assumed by Xt forbids us to take it to imputation. That - selfish, designing, depraved mind, could have formed the idea & pursued of a work unparalleled in

beneficence, in vestal, & in moral grandeur, wd certainly be a step o deport- ment from the laws of the human mind - I add that of ~~seems to~~ an emperor could have lighted on the ^ such a con- cept. an act of such a nature, worthy a God claimed by J, he could not, by any, he could not have thrown into her person of it, the air of truth & reality - The part would have been too high for her - she would have over acted or fallen short of it, pathetically. Her tears & shrieks wd have rebelled agst her as- sumed one; we, wd have seen something, theirical, forced, artificial, mis- taking awkward show for that ~~the man he~~ was not in her element - To act ~~a~~ to touch a character, so ~~unfeigned~~ singular could be feigned, & for which no precedent ex- isted, seems to me utterly impossible

for a man, who had not the same sense of the ~~at~~ or the ~~ent~~, who even only meaning to - as a mark - ~~I feel, that of tears or~~ ~~by a small subject or artist~~ ~~lightened~~ ~~expect~~ to such an extent could ~~rewarded~~ have ~~had~~ himself, ~~as~~ ~~expect~~ ~~detector~~ How he stands the case with J - Bread a Jewish peasant or customs, he spies from charity, a desire for himself or de- vise offer, a inheritance ~~degrees~~, such as ~~imagined~~; & he never in no instance does ~~...~~ he always speaks as a boy related to the whole human race - his mind never partakes of the narrower & where never ~~...~~ in the most natural, ~~spontaneous~~ ~~...~~ the speaks of accomplishing the merit ordinary limits of human agency - At endeavour, ~~a~~ glow, change in human affairs, ~~as a theory of conduct~~ - ~~the~~ ~~we speak of ordinary affairs~~ + His unlabourred manner of writing the great- est poets, & particularly worthy of atte-

beneficence, in ~~vertue~~, & in moral
grandeur, wd certainly be a step o depart-
ure from the laws of the human
mind - I add that of ~~seeing to~~ an
emperor could have lighted on the
cept an act of such a nature, would be
work a ~~that~~ claimed by J, he could not,
& say, he could not have thrown into
her personate of it, the air of truth so
readily - The last would have been too high for
~~to~~ human
or false
character
viewed as
something,
~~they~~ could
were not
to touch a
grand, &
ated, seem

for a moment, who had not the true sense of (the at the present), who even only meeting it as a mask - ~~I feel, that of these or by a myself subject or artist~~ ~~to such an element could be altered as~~ ~~concealed~~ ~~has himself, as escaped detection~~ leave how stands the case with J - Bread a Jewish peasant or artisan, he spies from charity, a claim for himself & de- rive effect, a superhuman degree, such as had not been imagined; & he never in no instance does he falls below the element with he asserts - The peasant, & state more, the Jew de- a stream - We feel, that a new being, of a new order of mind, has a duty & part on human affairs - There is a natural tone & authority in what he says - (There is a simple unaffected majesty in his words & works - # Love Letters zeroes from & that you have not swelling, less-terms, & obscurities language, which almost necessarily changes from an attempt to write a character

above our grasp — the tasks of her glory
as one to whom they were familiar.
L. of her customary & inward state of mind,
secretly as a child speaks of her concern
at her parents. the speaks of having a
duty to the world, & of drawing all
near to herself, & of giving everlasting
life, as we speak of the ordinary laws
which we exert. the makes no comparisons
about the grandeur of her office & character,
but her deck conceals of it gives a
tone to her whole language, & breaks out
in no indirect, undesigned expression, shows
that it was the darkest & most fa-
miliar of her convictions — Her argument
is only to be understood by reading
the gospels with a watchful mind
& heart — It does not lie on the sur

surface of it, & as (to much) the stamp
for by any beneath it — When I read
these books with care, which I have the sad
pleasure to meet with, which runs thro the like of I
sentiments, nature, reason, & the strongest
I see him never failing, never to endure claims, in
I I, (the) poverty, scorn,
my last agony — I have a feeling of the
beauty of her element with I can-
not express — whereof I think of this
character I feel that the Jewess
could no more have
conceived & formed, under motives of imposture,
suffered it, this character, this
Shakespeare of infancy
Juliet would — could reveal the
secret of the newborn
deed of Hercules, or (than) the child
in
would execute the highest pursuit of
a man —

Am I told, that the dream of
I had. the orig- not an imposture
but inspiration — that the imagination, kindled

by these feelings, overpowered the judgment so far, as to give him the notion of being destined to some strange & unparalleled work— I know that enthusiasm or a kindled imagination has great powers, & We are never to lose sight of it, in judging of the claims of religious teachers— But I say first, that the existence in cases, where it amounts to insanity, enthusiasm At works with a great or less degree accordingly to a man's previous conceptions & modes of thought. That in proportion, where the minds of men were burning with fervent expectation of a Messiah, & can easily conceive, if in such circumstances a few impostors or fanatics arose, that one of themselves these glowing circumstances, this ideal

of glory, was to be realised — I can con-
ceive of her resting herself on fancy
in the times of David, & ~~read~~ med-
itating ~~the~~ society pondering the
means of her appointed triumphs —
Fancy ~~Her~~ But ~~that~~ a year should
fancy herself the Nepal & at the
same time did ~~that~~ that elevate
of all the attributes which had fired
her youthful imagination & heart, should
~~start~~ aside from ~~all~~ the stirring ~~&~~ when
of her age, & did ~~have~~ ~~A~~ acquiesce in
consciousness of being destined to a
wholly new career, & an unbounded
as it were new, ~~&~~ ~~is~~ exceedingly
& one ~~strictly~~ certain, ~~that~~ an enjoy-
ment ~~&~~ to erratic, to ~~strange~~ ungoverned
~~to the~~ able to ~~delude~~ generate an overdark
into the fever, the conviction of being ~~a~~

(devinely called) to a work so eminently
destined
despropertioned to the powers of the individual
approached, & must have tended
to the destruction of his mind.

Now as it conceivable
If insanity - ~~It is also certain~~, that an in-
dividual mastered by so wild a per-
verted an imagination, shd have sustained
by Xt
the dignity of the character claimed, shd
have acted up steadily the highest character
ever assumed on earth - Wd not his actions
have broken out in the wildest display of
conduct, through wh he passed, & have
left a track of inconsistency on his teachings
& conduct - Is it to such a man that
we shd expect the work of the incarnate
of a new & perfect person - of ver-
ity, & of the exemplification of
pure principles in its finest form -
The charge of an extravagant, silly delusion
cannot be sustained
cannot be sustained

or ? - Where can we find the truth
of it in her history - Do we detect
them in the calm exercise of her
precepts; in the mild, & practical
spirit of her religion; in the unbounded
compliments of the language with which she
unfolds her high powers, & the
sublimest truths of religion & in the
good sense, the knowledge of human
nature, which she always discovers in
& treating of the different
Do we discover [illegible] in the singular
fact, that Christ he claimed power
in the future world, & always turned
men's minds to heaven, he never en-
dulged her own ambition, or gratified
that of his disciples, by giving any
hesitating, or vague intimation of that
unseen state - The truth is

(severely called) to a work so arduous as that
destined
to the powers of the individual
he professed, & must have
approached, & must have labored
Now as it is conceivable
If insanity — & inconceivable, that an un-
developed mastered by no world & per-
ved an engagement, shd have surrendered
the dignity of the character claimed, shd
by Xt
have acted up worthy the highest character
ever assumed on earth — Wd not his entire
have broken out in the pencil & by my
indeed strong & which I perfect, & have
left a touch
& conduct —
We shd ex
of a new
tive, & of
sentiments
the change
entire a

on Y - Where can we find the traces of it in her history - Do we detect them in the calm reasoning of her precepts; in the mild, & pure tenor of her judgments; in the ambiguous spirit of her religion; in the complacency of the language with which she unfolds her high powers, & the sublime truths of religion & in the good sense, the knowledge of human nature. What he always discovers in her estimate of different treatises & more particularly the character of men with whom he acted. The truth is, that remarkable as was the character of Y, it was destroyed by motives more than by the calumnies & perversity of others - Her fault was too high self respect - Her fear was for her excellencies - How calm was her piety - Point me if you can to one sentiment hazarded, expressive of

(de her religion feelgs - Does the Ld's prayer
de excite a fervent emotion - I I think
a ~~exercise~~ The Lord's style of P, or his
mode of reign, of introduced into many
of her fellowmen, would be changed
& with coldness - The calmness of the natural
element of her piety is peculiarly seen
in the ~~preference~~ doctrines which he gives to
her earnestly teaches, that disinterested
& self-sacrificing service are the most ac-
ceptable worship they can offer to our
fellow Creatures - The benevolence of
God was singularly earnest & decis-
but how calm - He never lost the
possession of himself or sympathy with others,
was never hurried into impatient
& never ~~extravagance~~, the impetuous
& rash enterprises of an enthusiastic philanthropy,
but did good with the tranquillity
& constancy which marks the providence
of G - The occasion, on which he expected

~~the strongest~~ emotion, even in a person of the grave & [illegible] - yet on that occasion, ~~what severe~~ instead of being absorbed in emotion, his language & peculiarly extreme & impressive, & consonant to great & - 9 am the resurrect & the life - He that believeth in me, though he die, yet shall he live - & the [illegible] ~~sanguinary~~ exhibition of the death of his ~~sanguinary~~ adversaries were every where insidiously watched, & most industriously fomented by certain deceitful foes, who had even conspired to compass the ruin of his cause thro' his death ~~being~~ ~~his~~ ~~& his religious~~ ~~sentiments~~ ~~legislative~~ ~~assemblies~~ ~~gave~~ - Now a general ~~legislature~~ ~~assembly~~ was then to be entrusted with a great cause of S, ~~insulents~~ ~~have to~~ ~~& always~~ ~~disembodied~~ & ~~in~~ ~~in~~ the

(De ~~in the former~~ indignant, & ~~vehement~~
de violence, under furious & malignt opposi-
a ~~pressure~~ - Obstacles increase its vehemency
& & it becomes more eager & hur-
ried on the accomplishment of its
& purpose, in proportion as they are multi-
th plied - ~~I loved~~ He was
h ~~foes, when dying, who did~~ die at
en times remembered, that the heart of
he I was constantly beset by enemies, who
co not only turned from him the multi-
de tude by secret machinations, but loaded
le him with reproach & continually to his
face, - ~~this was the enemy was not~~
~~so much~~ impartial, but distributed him-
~~fluence, & were~~ extremely drawn to
& their malignity, even when most success-
fully had no power over the serenity of
his conduct - he did not pe double his

She at times remembered, that the machinations
of her foes, though never suspected, & for
the time triumphant, never robbed her
of self-possession, roused no passion, & stirred
no vehemence or precipitate into her
exertion - She did not descend from herself
or her followers the impulse made on
the multitude by her foes. She tenderly
perceived the ~~error of the~~ fact that an
evident dearth towards what he was
sent apprentices - yet confided in
& in the silent progress of her truth,
she perfected her work in peace - She
was not only calm, but her calmness rose
into sublimity, when we viewed the storm
that raged around her. & the vast-
ness of the prospects on which her spirit
sought & found repose - & very soon
that serenity & self possession were so evidently
of a The more we study her history, the more
the attributes - & from the whole character, &

efforts, and the excitement of hostilities made no effect to produce a great excitement among the people, save by way of contrast to Jefferson's speech to the people & the pushing of getting up an excitement in favor of her views. I did nothing to exasperate her partizans but to humor & encourage her followers - the leaders, & in the comment on & review of her claims by the people, looks forward to destroying the respect of her own dependents by the loss of dignity, & looks forward with a reasonable confidence to future success for the accomplishment of my designs. I say the threatenings of Jefferson were heeded by the attributes of J, & the measures studied

~~Next~~ ~~hunting, the~~ ~~lesser countenance are struck~~
~~give to me we shall see him removed~~
~~from that we took down the chorus~~
~~of he will see exalted above a world~~
~~extinct~~ - If a person, that the
singular & extreme which
character of claimed by J cannot be
traced to imperture, or any discovered,
or rise imagine - It can only
only be accounted for by its truth, its
reality -

I began with observing, how
our best sentiments with J shuts
our mind to her singular excellence
We probably have read of the eternal
which he claimed, without a thought of
its extraordinary nature - But if once
struck to sublime - The pleasure & la-
bour of statesman work into the pictures
of children who examined with the

work with & surround & to which he devoted himself, with a thorough conception of its reality, in life & death. The idea of charity, the sense & spirit of the whole earth, of serving & saving to the pure & spiritual worship of one God, & to a sense & spirit of devout & fraternal love, was one of which we must not hesitate a time to philosophize or legislate before him. The human mind had never pronounced the extent of new. The idea of accomplishing the charity, not by arms, but by the power of love, by the power which resides in suffering & by the aid of light in superior nature. & by the aid of the conception of this entire, & the calm, unshaken expectation of success, in one who had no glory, & no wealth, who cast from him the word not abhorrence,

who forbade his disciples to use any
severities, but free of his love, desire
a wonderful trust in the power of
& & the power of ~~true goodness~~ love
& who to this we add, trust & looked
not only to the triumphs of our
pure faith ~~future~~ ~~triumphs~~ ~~future~~ in the present world, but
to a mighty & benefit power in
it, ~~which was to succeed his death~~,
to the fulfilment of his purposes, to the
commencement of ~~immortal~~ blessings, be-
yond the grave; we ~~believe~~ a vastness
of conception, a grandeur of trust & feeling,
so original, so unlike to the works, of
all the minds, that nothing but an
~~~~ can prevent a contemplation
of it with wonder, & profound awe-
& confess when & can escape the
deadening power of habit, & bless
~~~~

can receive the full comfort of such
passages as these, & come unto me
all ye that labour & are heavy laden & I
will give you rest - I am come to seek
& to save that which is lost - the first
I contest before me, here with
the first is joined of me before me,
I am with you always even unto the
ends of the world. In these
words I go to prepare a place
for you - I say unto me - I can no-
read in a book reading the
moment of such passages - I feel
myself spoken to as a being, such as never
before & never since spoke in human lan-
guage - I feel that here
that I am united by the con-
nexion of greatness with these simple

words express- ~~I've enumerated~~ the every attribute
presence ~~I of no other~~ & when I exhibit
this spectacle, with the proofs of His
power under which I gave you an assur-
ance or discourse, I am compelled to
exclaim with the Psalmist ~~Not~~ the Gentleman
was right the Son of God—

I have now, my friends,
set before you one view of the Character—which
there has to have been the most extraordi-
nary man who ever lived— I have set before
you the character which he claimed, &
the account of which he left us
all his Divinity— I now wish to set
before you another, & a last view,
but that a still more striking &
the one we have taken— You have
seen the account of greatness with
which I was filled, perplexed— I now

ask you to consider, how, with this comment, he loved a neighbour - To convey my meaning more distinctly, let me avail myself of an imaginary case. Suppose you had never heard the particular of its history, but were told in general, that ages ago, an extraordinary occurrence happened in the world, whose mind was wholly occupied with the idea of heaven, & who considered himself as clothed with divine power & charged with the important work in the universe, who had the commission of pardoning sin - relief of a convicted criminal, & persevering not to one fate or age, but to all nations & all times, & who anticipated a spiritual kingdom & everlasting power beyond the grave - Suppose you had be told that an entire world, he found not one mind able to comprehend his views, & felt himself unnecessarily exalted in fact & pur-

here above all around him & sup-
pose you should, then be asked, what appear-
ance, what mode of life, what tone, what
air, what department, what entourage
with there around him seemed to you
to just such a character, & were probably assum-
adopted by him. - How wd you represent
him to your minds? - Wd you not expect
to hear, must be repose in phase, must be
one peculiar mode of life, expression of
his unity to separate from the at
men - Wd you not expect something dis-
tinctive in his appearance, which would
mark him out at once as having nothing
in common with the multitude of men -
Wd you not expect him (to
assume some distinctive badge &) to exact some hom-
age. Wd you not expect, must with a mind
overflowing such must thats & look & beyond

above the earth
the world, he wd look coldly on the
ordinary occupations of men, that wh
a mind spreads thus over the world
& meditating its welfare to his
last, he wd take little part in ordi-
nary endeavours, & feel disposed to
her own doctrine & chaunt a stanch
& sublime verse he wd attain a little
temperance to the low affairs of the
egregious & imperfect around him.
Wd you not make him a perfect char-
acter, & expect to see him laboring to
establish his ascendency among pub-
lick men. Wd you not expect to see
his natural affection absorbed in his
universal philanthropy, & wd not private
attachments seem to you quite incongrus
with his vast capacity, & how the exis-
tence of his purposes. Wd you not en-

best him to avoid denial of the best accommodation the world could afford? Wd you not expect him to select the great task to select the most consecrated spots for his teach, & the Lord of all to exert some influences saved from which wd go forth the laws which were to reach the end of the earth. Wd you not in a world expect this extraordinary personage to surround himself at some extraordinary circumstances, & to maintain a seperate from the degraded multitude around him— Such, I believe, wd be the expectation of us all— & what was the case with Jesus— he read his lessons— he comes at the consecrated of more than human greatness, to accomplish an important work, & where do you find him— what is his look— what his manner— how does

he converse, how love ate me - the
appearance, mode of life &
~~looks, loves, converses~~ intercourse are dearly
the reverse of what we should have
supposed - the comes on the ordinary days
of the duty of society, or what he had
been growing up - the retreats to no soli-
tude like John to strike alone, nor seek
any spot that had been consecrated as
sewer pastors. (~~the friends or foot~~
~~from the land~~. Wd you find him - go
to the house of Peter the fisherman -
go to the well of Samaria, where
he rests after the fatigues of his jour-
ney - Wd you hear him teach - you
may find him indeed sometimes
in the temple, if that was a place
of general resort - but com-
monly you may find him contentedly
contently in the open air, now from
a boat on the Galilean lake, now on

a mount, & now in the streets of the crowded city - he has no place to lay his head, nor will he have one. At his ruler comes & falls at his feet, He says, "go tell what thou hast seen to the Lord & then come & follow me" Nor was this all - the great truth remains to be told - he did not merely live in the streets & in the houses of fishermen - In these places, had he pleased he might have cleared a space around him, & reared a barrier between himself & others - But in these places, & every where he lived with men as a man, a brother, a friend, sometimes as a servt, & entered with a deep, unexampled sympathy, with the truest spirit of humanity into the feelings, interests, wants, sorrows of individuals, of ordinary men, & even of the most depressed, scorned, & forsaken of the race - Here is the most wonderful study, view of

of. The contents of the first of Genesis, in its lowest, meekest, tenderest form, with the consent of unravelled & devout glosses, is the most wonderful portrait of her wonderful character. Here we learn the reason, why he chose poverty, rejected the means of luxury & repaired every penance. & appearance. & the desire to come near to the multitude of men, to make himself acceptable to all out the fulness of his heart to speak them, to know & then to open the sorrows of men, & to manifest his entire affection & joy. It is a picture of the (from this) only a few traits of human nature in all its varieties of character & conduct, as it always has been (connected) in our state with her historical consequences of greatness

throws a charm over her character, so

We learn, first ~~we~~ learned (as we
at the very opening of his ministry we find him
he ~~is not~~ has not learned to esteem, the
~~But~~ ~~of the~~ ~~but~~ ~~obstinate~~. What was
~~cross~~ crucified, ~~rejected by~~ to
~~the first miracle~~ ~~at~~ wedding
present at a marriage, to ~~at~~ ~~is~~ the drunken
~~the son of~~ Regards himself as the
had been called. Among the Jews this was an
son of God & the savior of the world
occasion of peculiar exhilaration & festivity; but at
he ~~of~~ course was exalted, or his own
did not ~~perceive~~ ~~contrast~~ decline it.
view, above measure — But he
knew, what a spectacle, joy, sorrow, mankind
influence, ~~spring~~ from this institution,
he went to it, not as an ascetic, to
bright & warm
from on its ~~holes~~, congratulate, ~~& enjoy~~-
~~meet~~, but to ~~partake~~ ~~of~~ by his re-
enjoyment-
serve, & to heighten its ~~innocent~~ ex-
~~Jehovah~~ - How ~~remote~~ little does this com-
to
Let with the lofty dignity, which ~~seems to~~
as ~~Israel~~ we, ~~and~~ large pronounced sweet
~~at~~
accords with her character, & what a spirit
of humanity does it breathe —

Most this event stands almost alone in his
history - this great concern was not at his
first request, but the request, prayer, sorrow
& tears of his wife. we find him
habitual cultivated an
intimacy - She so exalted in strength a
Lustre, he chose undreamed rise
to be her chief desires, & he loved
the stern not as a ruler, governor or
casual, & formal instruct, but be-
came & companion, traveled at
& comfort, slept in & dwelling,
sat at & table, partook & plain
fare, raised communicated to the
his mate in the simplest forms. &
tenderly & strength they understood
her; & never received her full
meaning, he was never weaned at
tenderly their - So fervent was his en-
deavor, that we find Peter & Jesus

hope, with an affectionate zeal,
to announce her approaching death, &
we send Johnleans on his business,-
of her last. Her course to her darkling
I need not speak - It stands alone
among the writings of the world of
Endurance & Resignation - Her own sorrows were
forgot in her solicitude to speak peace
& comfort to her humble followers -
- The depth of her human sympathies was
beautifully manifested when children were
brought to her - Her disciples, judging as all
men would judge, that that he, who was
sent to wean the cross of universal
suffering, had somewhat more important
work to do, than to give his time & attention
to children, reproved the parents
for bringing them - but he, rebuking his disciples - called to him the child - How
a deep childhood awakened such deep love
as at that moment - he took them

in his arms & pressed him, & not
only said, that of such was the
K of H, but added, he that receiveth
a little child in my name, re-
ceiveth me, & entirely identified he
personally with this innocent,
beautiful form of human nature —
& we see no trait of human
being, so low as to be beneath his
sympathy — He not merely taught the
publican & sinner, but ate with him.
Zaccheus account of penitence, & down &
opened at once. & when reproved
by the malignant pharisee & scribe
contemptuously, answered by the touch-
ing parable of the lost sheep & the pro-
digal son, & said, I am come to seek
& to save that which was lost —

No. Jemmal wipes ~~separated him~~ dried with ~~the~~ this fount of love in her heart. As he was to her ears, he heard wine women of Jerusalem bewailing him at the mind, ~~he was grief was~~ forgetting her own grief, he turned to them & said, Women of Jerusalem, weep not for me, but weep for yourselves & your children. As the cock, whilst his mind was devided between outward misery, & the contemplate of the future, ~~to~~ with this misery, ~~on he thought~~, were to issue, his eye lighted on his mother & father, & the remembrance of a friend ~~of his~~ moved at the moment consciousness of the universal Lord & Saviour. Never before did natural affection find such tender a remembrance ~~expect~~ ~~a manifestation~~ ~~the~~ paid to them; what attune -

To her mother he said, I came my dearest beloved Lucille to
behold thy noble face to take my last
leave my refuge offers, & to enjoy
of that affect with which you have followed me thro life;
me, & to John he said, behold my
mother - of pregnant to you the happi-
est of parents to my dearest earthly
friend - Now is the all - the
parent of humanity had one legacy
triumph - his enemies, surrounding him with
unabated malignity
roofs, reminded him of the high char-
act & ^ Council, ones to hasten the
offices he had
scaffold & mockeries - & to this insult,
received the most wounds of all, he only
replied by the prayer - O, forgive to-
them it was I lived at war - With he
consciousness of unalterable integrity,
superiority, & tranquil, & continuity, humanity,
sympathy with her no example in human
history - (which has changed in a moment
the one & character of late as I
& ask you to contemplate this wonderful

was – in perfect to the supremely
G – to all around him, was.
the nearness; certainty, with which
with which he found himself to be –
~~The idea of Majesty etc~~ a general, pure
of mountain or a character which remote
from human conception – To imagine it
to be the product of imperfect –
system, seems to me an abhorrent
to consciousness – I contemplate it
with reverence, ~~what nothing~~ secondary
to the sublime & awe with which I
look up to it – It bears no mark of
human invention – It was real – It ~~was~~
became, belonged to it was impressed the only
perfect idea of the I –

But I have not finished – thus I will
go on for a few moments more – We
have not yet reached the depth of
Xts character – We have not touched the
great principle, on which her wonderful
sympathy was founded, & which be-
queathed to her her office of uni-
versal love – So you ask what this deep
principle was? I answer, it was her
conviction of the greatness of the human soul –
She saw in man the impress & image of the
Divinity, & therefore thirsted for his redemption,
& took the truth in reference to him, which he
might be in a state of ignorance, or in which he found him-
self, as the best boon, & found him in which he was
of men pervades & destroys the teachings
of XI – I looked on men with an eagle
eye which pierced beneath the material frame
body vanished before him – The trappings
of the rich, the rags of poor

were nothing to him — He looked from them, as though they did not exist, to the void — & there, in the midst of ignorance, & the dark cloud of sin, he recognized the germs of future glories — Spirits, of immortal beings, & the germs of perfect & perfected men, might be unfolded forever. In the most fallen & depraved man, he saw a being who might become an angel of light — Still more, he felt that there was nothing in himself to which man might not ascend — Thus our Lord's conduct did not sever him from the multitude, for he saw in human nature the model of what men might become. So deeply was he thus impressed, that again — & again on the morning of his glories, he announced that on these his true followers were to sit on his throne there — They were to sit on his throne,

& fortitude of his benefient powers

Store of Sorrow, & indeed I know what can be added to heighten the horror, reverence & awe, which are due to G- The wonder I see him not only as respected at the conscious of an unexampled & unbounded majesty, but as recognizing & honored nature in all human beings, & very & degrees to pare the to a participation of his divine glories, ~~& who I see him and these views~~ & who I see him and these views alleys himself to me, by the tenderest ties, embraces them with a spirit of sentiments, with no insult, unkindness or pain, could for a moment repel or overpower, ~~& unworthy them to be~~ (& who so unfeeling as to be unmoved by such human love as to be unperfectly comprehended even now) I am filled with the words as well as reverence & love - I am feel that

is not of human invention, but it
this character was not assumed
found or sought out by artifice, for
it is unfounded above the reach
of the ~~the~~ this character, the ~~the~~
evidences of her reign, it gives ~~before~~
to what before seemed unfathomable a
vast ~~ocean~~ ocean of truth. I feel as if
I could not be deceived. The great ~~originals~~
~~from~~ pictures are true - they were drawn
~~from the great~~ from a living original - ~~What this original~~
~~what they original, they could not have been painted~~ - they are
~~they could not have been~~
founded on reality - I was what he claimed
to be, & what her followers attested - & now
is this all - I not only was, but is, the
son of G, the ruler of the world - the exalted
now. the has entered ~~heaven~~ ~~world~~ H^n, to
which he always looked forward one earth
~~as for reign~~ - There he lives & reigns -
with a smile, with dreadful ~~no~~ scornful, ~~with~~
a clear calm smile, I see him in

that
her state of glory - & confidently ex-
pect, in a short time, to see him
at his destined home
as I now see you, face to face, - You two lovers indeed
We have indeed
late must meet him - There is no
absent
~~earthly~~ dearest friend on earth, when
we shall so surely meet. ~~I shall see~~
Let us then, my ~~H~~ h, by constant
~~not leave off~~ ~~how now~~, by constant
of her virtues & steadiness of her love
word
~~spirit~~, & so prepare ourselves to join
Here
~~the~~ him in ~~that~~ pure heaven, where
he is surrounded himself with the
good & pure of our race, & talk
own
communicate to ~~that~~ fierce her loves,
& that joy -

is not of human invention. [illegible]

& scoffingly [illegible] reminded

[illegible] exultingly

became

+

Truth in God

One reason of the little interest
love towards G, which is commonly a
subject of complaint, is, that men
think of him too much as an
outward Deity - They look for him
abroad rather than within - see
him operating in outward nature
rather than in their own souls, -
Thus remove him to a distance,
& break the near tender tie
which binds him to his rational
creatures -
G is indeed the creator of the out-
ward universe - the spread out the
arch of it - & laid the found-
ations of the earth - he kindles the
sun - wheels the planets - Light

& hope are perpetual streams for
her benefit - That what is entered be
made for what is moved - The ma-
terial for the spiritual - the
outward works and be as waste &
powers, but for intellectual & mor-
al beings to understand, them - & to
make them ~~to be~~ occasions, instruments,
excitements of intellectual & moral
acts - The outward then to be
comprehended must be viewed
in its relation to the moved ex-
ate - & great work is the
one - this great sphere of acti-
is within - this relation to our
spiritual nature are most im-
portant - It is in dwelling &
acting within us, that he

is seen in his true glory - that
he becomes the most lovely, in-
finitely being - & for want of these
views he is not loved as he shd
be with the whole soul -

There is even a danger to the
religious character in ~~general~~ readers ~~studies~~
of ~~y~~ exclusively or chiefly on his
outward operations - ~~It is not a few~~
We may study the outward uni-
verse too much - may be
too busy with the ~~its~~ mechanism,
& handle it - Not a few, have
a~~s~~ lost sight of the visible
heavens & learning from science
that every star is a centre of
worlds, & that what the naked
eye sees is perhaps but a point
in the immensity of the

creat, have come to feel as
a human being were too en-
signific for the care of G—
The vastness of the universe
has risen up into a barrier
between G & themselves — The
individual has receded to
[illegible] lost in the Mighty Whole — &
not only religion but science
seems has been shaken by the
~~contemplation~~ low estimate of
the human being which has
grown out of this universe survey
of nature — They have ceased
indeed to acknowledge a benev-
olent care of the universe,

but a vague general care, ~~such~~
as is visible administrat
of general laws, which sacri-
fices the parts to the good
of the whole - I fear, that
a scepticism of this kind,
a distrust of G's. entire in-
dividuals, a forgetfulness of
his connexion with the world, a
scepticism most perilous to
the character, has ~~grown~~
been the result of exclusive
attent to G's outward agen-
cy - I get a relish a very apt
to ~~have~~ take this character -

perhaps more apt now than ever -

One proof of this tendency we may see in the current strain of sacred ~~music~~ poetry - Whence its perfections are elaborated, from what sources are the illustrations derived? & apprehended chiefly from her outward works - her power & wisdom & beneficence in the order of nature, in the glorious sun -, the twinkling stars, the bright sun -, the awful storm -, the succession of seasons, the beautiful plant, the yellow harvest, the

profusion of good with the
earth, pour forth, are much
more frequent themes, than
the manifestations of these at-
tributes in the human soul,
in its power of thought, when
to the intelligence, which cre-
ated the universe, in its
effect is much more
beautiful than flowers
pour on earth's fair face, or
especially in the universe,
that most glorious feature
display of the Godhead—
the heart—which hinders our

& flows is a deed - but the
same power hinders that
devouring flame, a parents
love, is seldom celebrated - the
goodness, which supplies
daily food to the body, is
acknowledged - but that
unwearied, deep love, which
furnishes daily nutriment to
the intellect & the heart,
how seldom is that power
gratefully proved - We ought
how to preserve & extend life; how much
less to renew each morning the
vibe of the soul, for awaking the

memory to the past & hope to
the future, & awakening new warmth
sensibilities to into the affections, for
present to sensibility & the
renewing the moments passed not
conscious to a new attendance
of experience for society as after
of the dates of life moved
with the influence of per/pent-
ly impress into a new field
an entire place to what is
entered - & hence we do not un-
derstand the nearest tendencies
of the relations he sustains to us -

There is attendance to this
entered relation in the direct give
to the human mind at present -
Physical science absorbs the
is much more cultivated than
Spiritual Philosophy - The out-

ward world is captured with an unprecedented zeal. Every kingdom of nature is compelled to give up its secrets. The sciences in fact which can be made to minister to the ornament, comfort, & gratification of life are become the food & sports of students take the first place among the objects of the human mind. & the result such is the spirit of the age. & this spirit necessarily insinuates itself into every thing. It gives its tone to religion. Natural religion, or the interpretation of it in

nature, ~~feasts~~ receives peculiar attention
& ~~the result of~~ I suspect that
the whole unbecoming, that this
form of religion, ~~takes~~ had human
forms apprehended by the in-
tellect, takes a feeble hold on
the heart - The God of na-
ture, as he is called, fences
him fervent worshippers - The
power, wisdom & goodness, that
dwell & upheld the mechanism
of the universe, do not speak
to the inmost soul - The piety
sentiments or entire manifestations of G
is unfamiliar - Deep spirit is that
which recognises, feels, worships
him as present, guarding, inspiring
the soul -

Yr. Here remarks, it is not
intended that Yr discourses
of himself as her works are
to be overlooked - No - Let us
hear the voice that comes
to us from every regn of the
universe - Of all voices it is
the most harmonious & inspiring -
Let the H, speak to us of Yr
monuments - Let the ceaseless
energy, which for ages has given
motion to it whirlwinds to
countless worlds, & spread
harmony & happiness over
this boundless system, tell us the
veneration of the omnipresent

Deity - But the perfect manifested in nature, will never to create ~~is~~ prepared love, ~~must be~~ untyp created

~~by us~~ to inspect us with G's intimate concern - ~~as the~~ ~~sons~~, & his mighty acts upon - From what we see of G without us, we must learn what he is within us - His attribute of omnipresence, must reveal him to us as immediately present to every mind, the perpetual ~~not~~ inspirer of all its powers, the secret shrine of all its thoughts & purposes. The sublimity of his nature, the power to create, ~~must~~ ~~be~~ ~~for~~ us to ~~com~~ ~~inspire~~ ~~must~~ ~~be~~ ~~for~~ us to ~~com~~ ~~pre~~ ~~hend~~ ~~it~~, & an intensity of love to prepend his infinite regard to every ~~soul~~ ~~must remember~~ of

her spontaneous journey - The
mighty & unnatural operation
of her power around us must
seem to us signs, emblems,
of power ~~& more~~ in process ~~of more~~
to be exerted, of more glorious
effects to be wrought within
us - All that we see abroad,
must help to bring & reveal,
& bind him more intimately,
to the soul - must reveal
to us closer ties between God &
~~the~~ her. her Author & Lord, than he-
tween him & her outward works -
When & the true use of na-
ture - & what has, nature
may even remove the ne-

ater from us —

~~I am aware~~ In the multitude of men, lovers as they do in the outward world, there may seem exaggerate in Regard of the manifest of Spiritual nature as more glorious & perfect than in sensible surroundy nature — Must matter us, they may ask, can equal the splendor of the sun, the sublimity of the ocean, the might of the storm, the beauty of the spring — Melancholy blindness! the eye of one generous sight were not rather the universe of matter — What is the harmony of nature,

but ~~indeed~~ the conjecture of mind? upon
~~it = What are to be the tests of taste~~
~~what but intelligence~~ ~~ity & beauty~~ It is confounded
intelligence brings continually ele-
ments into subserviency to its
own purpose & then affects its
own expression, & that the
product, however paramount
seem to us more glorious than
the kindred intelligence in
our own hearts - What are
the beauty of colours of
nature?. Splendour flames are
at by the mind with ex-
pleasure at, lights ~~what but~~ beauty (in
) or — our own?
~~Hearts spread command us~~
What is greatest, the self ex-

years spent on the work
which cannot comprehend
itself? What a grand, the
mechanism, however vast,
wheel moves in ignorance
of its end, or the mind
which understands the purpose,
& admires the power & skill?
The mind is the great
manifestation of God. It is his
image, & all our conceptions of
him are derived from its powers
with him. The reproduct of
that is a clear revelation of him
than the speed of lightning. The
with
mighty energy, which authorizes
the powers of the material
agents of nature, fires,
work
& racks, famine & torture, as

a mere sublime manifestation of the
omnipotence of its author, from
the most stupendous works of nature
that we see in the mechanical regularity of
the universe, which can so teach us the nobleness
of the universe, which can so teach us the nobleness
the fulness of the divine intelligence, as
a pure disinterested love — a
the living, creative power of genius?
When we come to the conscience,
that central power which speaks
of the Right & the God, & says
to us as everlasting Law, which
around us as we can see
in majesty, like stars — By this
principle alone are the moral
attributes revealed to us — the
Right, the Just, the Holy, Moral
Grandeur, Moral perfect —
Ideas derived from
There are not teachings of men —

ternal nature - They are immediate
intuitions of the soul - They are
attributes of Spirit alone - We
understand them - in G, only because
they ~~germs of them~~ are in a
measure unfolded in ourselves -
And can we imagine, that G
is more highly revealed in
material things (unconscious & un-
thinking matter), than in the mind
which discerns the right, can-
choose the good, can sacrifice
every thing to duty - Talk not
of the sun & the stars. There is a
more celestial light in a
pure virtuous, generous, good deed, a
~~transcendent of passion to him~~ the
meek sufferer, the pure, un-

conquerable love, which hide themselves in the humblest dwellings on earth, & on all the beams of Christ's eyes were opened to see the divine glory of virtue, of piety, of moral worth — Then we shd understand the work of the soul — Then we shd understand, that G makes it his chosen abode. Then we shd see that all his communications with outward nature are in nothing compared with the ties which bind him to his spiritual offspring — Then we should look for him within ourselves — Then we shd

from matter a more and more
more real presence has
it now come to us from
all regions of the universe.
Then we find us. And then how
near he is to us, that that
the nearest earthly friend
are comparatively distant
& for a time, such as earthly
friends do not await, we
spring up towards this indwel-
ling, perfect, loving —

There is one thing different between the manifestations of God in universe, & those made by the soul- The outward harmony of outward nature is unbroken, unchanging, the same in all ages, without law or exception- Its history is a perpetual repetition of the same phenomena- The sun moves for ages in the same path; observes constantly the same hours of rising & setting; yields the same beams, returns the same harvests- There is not or grows splendor in the universe, a gradual development of a higher order. The stars are not bringing forth a more glorious

system that now exists - This communication of material nature is indeed necessary to its end, which is to furnish a field of observation & act to the mind - But its influence is, to beget in the mind the Idea of laws & restrictions which the creating power must observe, of a great who must act in a fixed, determinate ways - The Infinite freedom of the divine Mind, & its unbounded pushers, does not send the patient exerpise in a fixed, unvarying nature - The mind is free - That one word separates it immeas-

orally from outward nature — con-
stitutes it an essentially distinct
existence, & makes it an un-
fettered being manifesting its dis-
tinction — It is free, not bound to
an unvarying order — It shows its
freedom in the very irregularities
which we deplore — But these
irregularities bear witness to its
superiority to nature, for never
never transgresses its rules —
The mind carries in itself a law
higher, more enduring, binding, irre-
pealable than all material
laws, the law of duty — But
it is not bound by this what it ~~has to~~ does not compelled — It
may obey or resist — Duty is

a free choice - She can have not
an invariable path prescribed
beyond which it cannot stray -
fixed limits which it must not
pass - It was made for progress
& that end - It has powers
which may unfold forever - It
can aspire after light & order &
love - It represents to itself
desires an immortality very unlike
that different from the present
manner of the sun & stars,
- an immortal act -

(May have effect when Statute is a suspension of known Statute when there are fewer -

Abstract from enforcement

Q, each would a supr. obt of conscientious operation of Q - Ought it not to be viewed by us, as a centre of the influences of the universe -

Moral consciousness - consists of the excellence of virtue - of its immortality -

6

Boston, Dec. 6th 1835

The Association will meet at the Office of the Visiters of the Poor, in Tremont street, on Monday Evening next, at 7 o'clock.

Geo. S. Hillard Secretary.

What vast prospect entitles her
to inspire - What profound
of fate - What sublime daring -
what prodigies of valor & skill -
and the fame of the past - men
have embraced the cause as their
of conquest - have gathered strength

Lovejoy Meeting 1837

C

Mr ~~President~~ Chairman

~~Sir~~,

My relation to this meeting not only authorizes but requires me to offer at its commencement some remarks on the purpose for which we are now assembled. ~~I~~ It is not indeed without ~~reluctance~~, ~~that I rise to speak in a~~ under circumstances ~~indeed from speaking in a place~~ (place) to me so new & unusual; but I am commanded to make this effort by a voice which I cannot disobey, by a sense of what I owe to myself to this community & to the cause of freedom

P I know that there are those who say, that this is not my place, that my voice should be heard only in the holy temples of religion. I ask is there nothing ~~holy~~ here? Was there nothing holy in the spirit of our fathers, when in these walls they invoked the blessing of God on their struggles for freedom. Every place may be made holy by holy deeds Nothing, nothing sir would tempt me to come here to mingle in the conflicts of party. But when a great question of humanity & justice is discussed here, when a number ~~part~~ of my fellow citizens meet here to lift

up their voices against violence & murder
& in defence of the laws, I feel that my place is here
& I rise simply to state the object of this meeting
It has been misrepresented; I do not say in-
tentionally, (for) I do not come here to charge any
of my fellow citizens with unworthy motives.
But it has been misrepresented. You have been
told, that its professed purpose is not its real one,
that it was called to serve the purposes of a party
that it is an imposition. I grieve, that this lan-
guage has been used. It shows how little
faith man has in man, how slow he is to ascribe good
purposes to his brother, how prone to see
by-ends and bad ends in hogwash understandings.
Sir, there is such a thing as purity of purpose
It is possible for a man to desire freedom not
only for himself, but as ardently for his whole
race. It is possible, for a man to desire that the
laws may guard not only his own posses-
sions, but the rights of every human being, and
when laws & rights & freedom are trodden
under foot, it is possible
for a man sincerely to feel, that he ought to
meet with those of a like mind & bear testimo-
ny with them against these atrocities.
Sir, are not here motives enough, & strong
forcible enough to bring men together & to explain
this meeting. & why then look beyond these? Why

look for others & bade ones. I can say with confidence Sir, that this meeting had a good origin. Call it unwise, if you will, but its purpose was pure, generous & worthy of christian freemen. I claim to know something of its origin, for I believe, that ~~suppose contributed to it as much as myself~~ its existence is due to me ~~rather than~~ to any other person. Soon after the recent tragedy I was called upon to deliver a discourse on ~~the tragical event at Alton~~ that event. For various reasons I declined so to do. I said to my friend, who made the request, & I said it from my own mind, without any wish from another, that I wished the citizens of Boston would in some public manner express their abhorrence of the lawless spirit which had prompted to this & kindred deeds, ~~that they could preach~~ a more awakening sermon than all our ministers. On the next day a petition embodying the suggestion which I had made, ~~which I had heard from no one else~~. ~~This~~ was sent to me for signature, & I signed it. My great apprehension was, that the absorption of our citizens in their private affairs would make them indifferent to the subject, so that a meeting sufficiently numerous for the desired impression might not be obtained. The idea of opposition to it did not enter my thoughts, & I signed the petition in making which I did it with the full understanding that the meeting should bear no relation to party, but should comprehend all citizens of whatever party or condition whose spirits had been stirred as mine was by the fearful progress of lawless force.

On me Sir, the responsibility of this mee-

ting ~~very much~~ rests. I owe it to truth and honor to avow it, I ~~from~~ this responsibleness I ~~do not shrink~~. I have no misgivings. I have a distinct consciousness that ~~I am acting~~ the part of a man, a citizen, & a christian. I am willing that the report of what I ~~have done~~ am doing should go through the length & breadth of the land I am willing it should cross the ocean. I care not how wide it is known that I labour to bring my fellow citizens together in order that by a public solemn act they might ~~discourage violence~~ & bloodshed, might assert the supremacy of the laws & might protect the dearest rights of the citizen. Sir, the report of this meeting will cross the ocean & will form a part of the enduring records of this city. I trust that it will not detract from the glory of our beloved city. I trust that the gentlemen who are now to address you will feel the dignity, ~~the solemnity~~ the ~~sanctity~~ of this occasion. I trust that they will ~~discard~~ all ~~narrow~~, local, personal party ~~feelings~~. I rejoice that the opening of this hall to us by the fathers of our city will put to rest one question which lately excited us & I trust that no reference to it will disturb our harmony. In a word, I trust that this assembly will speak a language worthy of Boston, and worthy of those ~~great & good~~ illustrious men who ~~voices in days of peril resounded through~~ these walls in defence of liberty. ~~Heroes~~ who in times that tried men's souls, made these walls echo with their kindling voices, & left here a testimony which will never die

to the principles of freedom

we shall have no right to complain,
when our own turn shall come to
feel its unhappy effects—

Resolved that in this country, the
mightiest influence is found upon the
mob cannot prevent what a eminent
orator in the publick mind, that the
whole people are therefore responsible for
the guilt, that one & same the
crimes of our times is the undoubted
work which has rocked in
the bosom of lawless force, & that
the time is now come to shake off the
to vindicate
& to assert the insulted majesty of the laws,
& to pronounce the sentence before
the
which shall overawe the secretly
or
a turbulent will be unable to
withstand—

people, & are the only forms by which the sovereignty of the people is exercised & expressed, & that of consequence a mob or any combination of citizens for the purpose of suspending by force the administration of the laws or of taking away rights which have been guaranteed, is treason against the people, a contempt of their sovereignty, & deserves to be visited with exemplary punishments.

Resolved that the spirit of such is a spirit of indiscriminate destruction, that when the press has fallen its prey, property will be the next victim; that there is not power on earth so terrible as human passion, unbridled by principle & law, & inflamed to madness, by the tyrant hatred of a crowd, & that if we wish to avoid any portion of our fellow citizens passions abandon them to this power

Resolved that ~~the principles~~ our civil & relig-
ious liberties, which have come down to us from our
fathers, sealed with their blood, are a most precious
legacy, & that when those liberties are invaded
~~by many great~~ request, & that ~~in this hall where our fathers~~
good men have ~~this~~ consecrated, both is the sheriff
~~consecrated themselves to the sacred cause of lib~~
~~erty~~ post, where his friend proved gaoler to pledge
~~their right, we could please renew the~~
themselves to its support— holy
~~both of ourselves to the same great~~ cause—

Resolved that we are appended here to assume
the badge of no party, to pursue ourselves to
no local or temporary interests, but to guard
the inheritance of the laws, & to maintain
exemption & respect to those universal principles
of justice & freedom, on which I Shall establish
& the hopes of philanthropy rest—

perceived that it has pleased God to com-
mit to this people above all others the
cause of human freedom; that we are called to
highest office
[illegible] of this country to [illegible]
the power of free institutions
that a people; & that on every failure
to this trust we shall not only cast away our
own happiness, but betray the interests of
the human race. & shall deserve the condemn
sentence of all nations & of future times

perceived that to offer violence to the
rights of the citizen in a free country
where these rights are understood & taken under recognized
is a more heinous crime & more fatal
& taken under protection of the laws
to the [illegible] than
[illegible] to the [illegible] of despotism, (that by mak
outrage freedom is held up to scorn,
a right to government made more demande

~~and best more secure~~ /

Resolved that among our rights & liberties
none dearer than the freedom of speech
& the press — that we look to this as the
guardian of all our rights, & the chief spring
of all human improvements, & that to
prevent the attempt
to wrest it by violence & murder ~~from us~~
ought to inflict the deepest wound on
the republick —

Resolved that as the ordinance of Providence
we are passing through a stage of society
in which all principles & institutions are
subjected to the severest scrutiny, & that
in such a period of general doubt,
of opinion cannot be escaped & ought
to be cheerfully endured as ~~a~~ dependance
inseparable from the exercise of a principle
which is
essential to the purest & best interests

of the human race -

Resolved that it is the fundamental idea of the freedom of speech & the press, that the citizen shall be protected from violence in whatever opinion appeared to them who prevail around him; that if by mere freedom were intended that the liberty of publishing what would deny, were might not meet general assent, the liberty of absolute governments may boast of as loudly as republics; so that to put the citizen on trial, on the ground that he presumptuously perseveres in uttering what is unpopular, or what the majority do not approve, is to assail freedom in its very foundation & to destroy its very existence.

Resolved. That in a free country the laws enacted according to the principles of the constitution are the voice of the

Many fine thoughts
in this bundle which
should be called out &
put together in this
Vol of ~~Extracts~~ Gray mush

1838- April.

Rules Is it right to lay down fixed rules - or is not
Be the need of them limited to the first stages of life
or improvement - The rigid law of the Jews subjected them
to condemnation - Christ is gone - Is not his presence - The
inward Law is not a precise, definite rule - It is infinite,
expansive, a divine power & life. It does not pre-
scribe a fixed course, but reveals, in proportion as it obeyed, a nobler nature, fresh, new exertions
of the soul, sublimer thoughts &c -
Rules become habits & habits are chains - In the
Inward law in this respect a law of liberty - It lifts
us above habits - We are always entering into new
regions of thought & action -
In the training of the X^n world every to its
being subjected to fixed rules of thought & act,
to habits &c - must not, X^t set it free by giving him
Spirit, which is the boundless law -
The Jews wished to be justified by a law, precise
observances - In fact a trust in & thirst for

a boundless perfect, everlasting gift, His life. Does
Jesus ask to be given to raise us above all
fixed rules, external observance, to a free, spiritual
boundless, eternal life, to divine aims, to endless
receipt of the divine spirit - Is all turned, entirely
the active & the act of faith -

To restore & elevate the spirit - to put confidence
in spiritual elevation & expansion as an end & this by
gift - is this our wisdom - not the multiplicity of
rules & forms &c

In common life, we must observe rules by which alone
must govern the motive, by which social order may be
maintained, great works may be carried on - but how
far are they good for us, in the sphere of our own
personal acts - how far may we follow the Spirit,
the divine promptings, & the inward law of liberty -

How much is the perfect life taken away by
forms & rules? What a terrible thing is pharisaism
to be is - How little spontaneousness! How much
(look forward).

Trades - when designated by the trades, classed by them, by the relation to matter - Is this an aspect of materialism -

Self-conflict - What does this imply - Is there not some thing deeper than - the particular acts, a self, a conscious principle, which surveys all these - which has power over them - which is permanent - Is it not here that man's greatest life is - Thus surveys the religious, moral, as well as animal capacities - Is it higher than all?

Commerce - Revolt - Commerce is works the greatest of revolutions - Yet it is a most conservative institution - The desire of profit is working incessant changes - Yet this is a steadying, balancing principle - It checks caprice - It watches over order - Gives good sense heads -

Light - how important - Clear perception gives strength - calmness - The seer rules the world -

Sir Patrick - How strange that first right, that of, the unconscious, should consent to oppression of his wife, consent that the good should be persecuted, the non-slavish, evil shd prosper - Does it show how he loves persecuted virtue?

Love of truth – To seek them with pure love, ready to be taught a fool, to suffer for or convicted, to surrender opinions who have been identified with our character – then is a true self conquest as can be practised – Then entered into the spirit & glory of the fight – All thinking not having its origin in this spirit lead to delusion – Self-renunciation the foundation of all intellectual excellence –

Wisdom – Spiritual power – It is the soul pursuing over the senses, free, unenslaved by sense, clear to see the Divine, pantine to possess all for it –

Greatest virtues – The greater a man is the less he is disposed to show his greatness – Some nobility of soul rises above & suppresses the love of show –

Virtue deeply inbred – It is not by degrees that virtue becomes supreme good – In the lowest degree, it surpasses all the goods – The humblest act, to which it is attached, surpasses all others who want it, be they ever so lofty – Two bargains may be made, one for million, one for cents – The dignity depends wholly on the spirit of justice with which it is done – Of course all conditions equal –

The meek – They who do not use force – who

abstain from violence - who do not compel others to ...
ply - Did it intend to withstand common ideas, that would ...
to be acquired by Mohomed - Was this his precedents, that he ...
came to subdue the world with force? that he relied on ...
mild means, or appeals to higher principles - Abstinence from force - how far the character of ...
they have not be a force exerted on mind as well as on body ...
a man truth does not force on body act on mind - the whip ...
compels a man to be a slave only by influence on mind - ...
he can die -

Great men representative - No great man stands alone - he represents human nature - In him are revealed the great characteristics of humanity - he is to lift up ... - this inspires ... avows himself in him - On this view his unfaltering defiance ... will secure him from pride - & stern ... - self-reverence - Moral sternness. This differs wholly from superstitious ... regard for, from adherence to arbitrary rules, from gloomy ... It is reconcilable with greatest cheerfulness - It does not exalt particular into universal laws - but recognises the infinite spirit of virtue, & treats this in all circumstances. Virtue is made repulsive by narrow notions of duty, by presenting the aspect of restraints - Im... venerable, ... - sacrifices devoted to great principles

is exempt from restraint, generous freedom - as many above rejoiced - Hence received the spirit, we die to the letter - In this the difference between fault & Care - In thy freedom, exempt from rejoiced rules, a spirit of unbounded love - But the glory of this spirit ~~will~~ ~~fail~~ demands fearful manifestation, & stern, unconformity restrictive of whatever opposes it -

Evil of Sin - protested to development of the knowledge & power of duty - compunctuous smart in ignorant, neglected - obstinacy & increases with light - The teaches us of reckless ~~as~~ error of death as of life - In the moral nature is imprinted, an impression on it enjoins the obligation what is neglected - Does this enjoy be in the weakness indeed -

Reverence - Awe in thy is humble - meek tractable - manifested in fidelity to trust ~~in~~ patient in darkness & the consequences - superior to human notice &c -

Notice - It would be absurd to seek health, that heedless many

admire the perfect hue of our cheeks & lightness of our steps, &
more anxious to cultivate the soul for heaven

Selfishness - The worst influence of sin is not that of her
ness to particular crimes. It dries up the soul. - It shuts us
up in ourselves - It prevents fresh, living intercourse
with nature - All things seen referred to ourselves,
love & true relations, aspects - We are always in wrong
points - Nothing seen right -

Consciousness of being - Does sin unfold into the spiritual life -
Do we seem to ourselves shadows, without power & control
things - He that believeth hath eternal life - the less the
life unfolded in him - the feeler in what is revealed in
him a capacity of infinite joy, answers to the Eternal Spirit
An ultimate consciousness of endurance springs up, unknown to the
mind while change & temptation - the says to outward powers,
"you cannot destroy me" Every thing is weak against this
life -

Delineation of passion - Is not this a delineation of depravation -
The soul, stunned, borne away, by one emotion, confused, is
deprived, what harmony - The divine, all controlling
power, is absent - the harmonizing power - Is there true
genius except in delineations where this power is

Manberted - Great power in every evident purpose of this, Genius - &c - & on parents &c &c

Stoicism - Was not this a despair of happiness - It contemplated life on its gloomy aspects - & the question was, how to build up a force which could resist all outward hostile forces, so as to preserve inward freedom, peace - Was not the moral idea - reared upon, as basis by which the one might stay itself against every storm outward - this, our dignity, calmness, superiority, was not this the Stoicks end -

Xn - Is not this to be a Xn, to comprehend & delight in the form of virtue which was manifested in Xt, & which is the essence of his Xnity - Xts Spirit is H - & that was a humble, mild, enduring, all suffering, all sacrificing love, by which every barrier to perfect union with Gr Spiritual was cast down - this crop was the highest manifestation of what was in his soul, of his Divinity - Do we love this -

Spirit & truth - Is it the great object to a life of pleasure, or worldliness, that this truth does not

Spring up. The walk true want is not manif'd - It
at the dictate of conscience in revealing rightly,
that we feel hungry & thirst for it, for communion with
its perfect model & source, for perfection, that the
strength of desire feel to be given to spiritual good, hope
time to render this cry of the soul more distinct & great
priest -

Common acts - seek the perfect in all. The spirit is thus per-
fected - see that life has always a great work to do

"Every thing goes back" - Let them not make you bad -

Some flowers open at sunset & close at sunrise - very
peculiar - So some souls bloom unseen -

Energy - capacity of labor - Is not this to be regarded
as one of the great purposes of present state -
Thus seems to be most able some given - It is not
a great acquirement - When soul takes a higher direction,
will not this avail it - What a world to teach to -
How more & more needed - The capacity of a man to
concentrate himself on difficult works very noble - Mere
thought not enough, although the concentration of that for

from it is also capacity of labour—

Wealth – produces useful things – We accomplish by wealth (which commands others' powers) what the power must accomplish by its own –

Increasing prosperity – This enters largely into human nature – What opens our wishes, stimulates powers, calls forth worthy energy – & in this human power chiefly seen – Does the pleasure of power then take this form or prompt to resistance – Does this explain the combativeness of the young – Is not the pleasure & pride of strength partly the pleasure & pride of great – The young fight in sport – Is the great design use of this principle of resistance, hostility & the spirit against the flesh – Fights for spiritual liberty, this our work –

I would know it – The right of the universe makes me strict for the knowledge of him from whom it comes – This is but a manifesto – The power, wisdom & love, of which these are but the signs – may they not be made nearly attached – We wd see & face to face, & hear & talk – Is not this the central yearning of the Spirit –

Thoughts, emotions, become vocal – & we wd perpetuate

them – but they are – Is it that a higher life may spring up – could we perpetuate them, we should be always the same – Is not each good, great act, to be a germ of a higher – & must not the seed die – Is our constancy, unity, found in the everlasting productiveness of the Good – How does a feeling fade by habit – are literally, produces nothing like itself – Is there any living unity of being, but in growth –

Greece – Homer shews a state of advancement in general Minerva, the Goddess of Wisdom, is much higher rank, than is Venus, the beautiful, is to Mars – Ulysses compared with Achilles – Homer symbolized beauty, with the living, passive, energy of the latter – but the former was a higher being to him –

Repulsion – How much we owe to it – Expansion – Air – water Electricity – Fire – Fluids – Attraction alone would bind up nature in immovable solidity – We owe of these powers, how essential – Has not the moral nature two these two powers – attraction love alone, would annihilate – Stern aversion to evil –, is not this too necessary – individuality, is this not dependent on repulsive power – There is a love which gives us away passively, devotes self dignity – self-subsistence, is this analogous to repulsion – We will not be crowded from our sphere – Is this inconsistent with true Love? Can

serve, elevate others by renunciation our self control, our moral law?

Is Spirit a simple moral energy? Does not this energy demand other elements - Must not as conditions of its act? all grat[illegible] include desire of it? Must not the consciousness of self as enjoying include desire of self-appropriation of all things? The enjoying self, does it not awaken desire that all may minister to it? Should we not the moral energy seen in renouncing this enjoying self? in conquering it? The spirit inspired by the consciousness of the moral self, is not dense of gratification, or of subduing all things to it; But the seat of self reverence, & the desire of preserving the self enjoying self, left it would conquer & conquer this higher self? We are revealed to ourselves as different energies, or susceptible of different kinds of life - & the highest life requires the lower as its conditions, its means of action -

Body - Is not this the instrument by which the mind becomes master of itself - Does it not limit our perception? What if it would the mind be overwhelmed by impressions from universe? Does body protect it? Its senses, emotions, ideas strong it, distract it, were not these reduced to a few inlets ones

what the mind has power?

Impunity - Thus reveals the energies of soul, its modes of thought, flow of feeling, depth of will - But these are not under its own control - does this appear to us what soul would be what the weight of the body? Is the body in ourselves, like not these, the sentiments of the mind?

Spontaneous - Is the soul, generally acts in this like under its own control. Is this its highest act? Is not true genius self-controlled? Intoxicated by new ideas, is this the health of the soul? Inward dominion, calmness, is not this the grandeur of the soul?

Shakspeare - "Thus the distinctive traits, that lie blended, harmoniously in ideal ease" the bosom possessed the vestments of her creators, the conceptions are his own - his characters are "expressions of his preconceptions"

"Seeing human" - Is the highest conception a clear "cold perception"? We ought to see things, as they are, without any thing subjective, any colors from our own mind. But is there not a glowing aspect corresponding to the true, the holy, in which nothing subjective mingles, in which the pure reason acts as truly as in perception, without the

the height of the great & pure cannot indeed exist -

Reputation - What valuable but the respect of men engaged where he is thoroughly known. Hence the unbounded respect & confidence of one's immediate friends, friends, neighbours, worth all the glory in the world -

Consciousness - how often is this misunderstood - One use of events is to help us to know our own minds. When a good man dies, we learn how highly we esteemed him. We make it to our own affection - how far it has led on in events to reveal what is in us - How unconscious we are of feelings we have long indulged - How the light sometimes flashes on us - We have a world within of feelings, hopes &c which we know not -

Jealousy of virtue - She must be loved supremely - the whole accent no divided affect - She must be all or nothing - Nothing must be withheld - no friend - not the nearest tie - nothing in the present or future - — — —

Love - nothing in the present or future - — — —
Love claims dominion, & if denied this must be broken down. It cannot hold divided empire - — unless it

rule over all the principles, it finds in them foes. They are not indifferent. They submit to or resist a holy love must be wholly subjected to it. This principle continually wars against virtue. A thousand entire come in to complete the right. Perfect acquaintance with the conduct of virtue.

The grand testimonies to G. Here are the regions of infinity in the universe. not particular arrangements. Here what may even narrow us, unopened to every eye, while [illegible] of G.

If there any misery in life. but that of heaven nothing to live for. Then happiness most miserable.

Vivid impressions of G. future. are not these wanted unexpected unaccountables. could they be made on deeply as we ought, and they not interfere with free agency. The future, if as distinct as the present, would entirely present? If not untune to submit & strengthen wholly amount objects. diff G, & contradictn. Was not of mere sentiments at the moment, when a cloud hanging over led them to cry out, why G! forsaken. Let this cup

Is it not surely ordered that the success of [illegible]
shall be wrought out by our own fidelity? Is not it
made sure by self-sacrifice to duty? Is any other
revelation to be desired?
If so, then the promise which seems by overwhelming
[illegible] im-
plies to conquer is wrong.

Venture - not doubt to a right issue. The temptations
of it is one which cannot be defined - an indescribable
snare -
To see the great, true result of the whole - a high
gift - deeper minds absorbed in parts -

The whole of our conduct - Jesus did he teaches us, that
we may learn how to turn the whole of it to
our own & others' spiritual life - No conduct can be
understood in parts. A great good may by its con-
sequences become a great evil - No life can
be well led, till we look at the whole of life. The
[illegible] of harmonizing the parts of our conduct, in a daily
[illegible]
Jesus that evil can be neutralized - converted into good,
& he shows the divine art -

&c. ~~has the divine art~~ -

The want of prominence in them - Has a great evil - It is want of unity. Hence want of order, connexion & thought & covenant - The mind being in end, in search thought, wonder, loses its clue - The prospects & ways & objects are to be discerned - The subordinate to be kept in its place - Poor writers & readers very much to the want of prominence - Darkness is a dead level - Monotonous tameness of mind ~~must~~ the regarded as a congenial defect, when we consider that nothing so depraves a mind of refinement. Monotony sometimes belongs to men of vivid minds, who make all things dazzling - We are wearied with splendor - All art is founded on discernment of proportion -

Love, passion, appetite, has great power in forming the intellectual thought thing, to which it attaches us - Hence a pure love elevates intellect & reverse -

That & emit - The true balance of these imperfect selfs commend, the supremacy of moral ideas, the sovereignty of the will & the passions - These are great ends - & do these consist with the execution

which form so large a part of our present social system — Passion is pleasure in extent — Is it not the work of life to expand a higher power in soul.

Outward things — that relate to mind — Stages of society are determined by man's relation to animals — The relation of property here important — It is to be found a law — It determines the pursuits of life — Our social relations here regulated by it — Thus material law modifies mind — Its study how vast an object —

Love — In loving Goodness, do we not partake it? We sympathize not at — & would any other love avail — Hence the right of Perfect is important — Love to the Infinite is participate of him — & has an Infinite character — Ought we not love in the contemplation of the Perfect — of noble minds &c? Shd not the commemoration of the good & great be among our institutions? Shd we not travel to see a noble man? The human spirit, exalted by faith to it, to respect, what an object — Faith in this is communion with it & love of Perfect — & hence is noble — Joy in

Thus new a great good, as seldy before us not only Xt, but martyrs, confessors &c-

Property - The idea of good involved in this - What is absolutely worthless we care not to own - He who gets the good is the true owner - A vast library is nothing to him who cannot understand it - The true owner is he who reads & enjoys it - So of all things - Hence a big soul owns all things -

Minds differ in sensibility to good & evil - Some forget evil & are served only by appearances of good - Consequences lost on them - The reckless, volatile, gay - Others fear & evil, are haunted, crushed by it &c-

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A special vocation has its dangers - A peculiar object may absorb us - The idea of usefulness in one sphere may so possess us as to prevent free, generous action -

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Violence of passion not uncommon in men who have submitted to severe restraints - A religion from abroad, unbroken, from rules, differs widely from an inward, self-moved piety - Xt in us - The Xn spirit rules the world as the only power of universal & lasting conviction - Better teacher is found even in a world of men governed by rigid rules -

The Arts - Catholicism existed centuries before the age of Michael Angelo - but art accomplished little - What deformed - So no art since Greek period - Then came not the mother of art - The revival of letters not the cause - for this revival was part of same impulse into the arts - Contemplate might have sent rules to sixty centuries before without fruit - There was a wonderful expansion of human soul - Hence? What conclusion? In England literature broke forth with arts - In Elizabeth time no arts -

Gratitude - Even if subject without a consciousness of our spirituality it is good for soul but in time - In the worldly man, is not the world a sad place -

The great question is - by what light a man lives - what air he breathes - Perfect acts avail little - A man is always seeing things according to the state of his mind - A light is shed on them from his mind - How deformed they appear to the sensual mind

Spontaneous - Nothing is seen the same by different minds -
Nothing acts in same way on different mind - Thus inner
life is all - The outward act important, as the
outflowings of this - Thus may illustrate fact in
works -

Contrasts in our moral nature - Man made at
antagonisms - Fear & courage - Adventure, & love
of ease - Cupidity & passion for expense - Love of
truth & love of gift - Ambition & diffidence - Lust
& modesty - Appetite & reason - Love of fact &
love of truth - Compassion & revenge - Hope &
doubt - Calculate & impulse -

Accordingly we must make sacrifice - We cannot gratify at
one all principles of our nature - Hence a demand for a
supreme, governing, reconciling principle - Every principle
becomes an occasion of a virtue - or when taken under
the eleventh power of conscience becomes a virtue -
A wise balance turns all to good -

A visible Land sketched out to take our friend, Eden
dust we be death - But faith reveals this Land -

A human being stands alone, with that ~~it~~ cut off from all higher deeper powers — what naked sad desolate solitude! What hope but in connects him with the All-encompassing Presence & Love!

Growth involves death — The bud dies — the leaf — the fruit — Growth a change — What once existed ceases to be, dies — Thro decay, death, we reach the perfect —

The senses see but parts — Reason the Whole —

Childhood — All its impressions run together. Its faculties act together — It is a confused unity — Discriminate, separate, then follows, — partial act of mind — Do we return to childhood by returning to unity, only that thus becomes clear, wise, sees the whole — Life, a progress from confused unity thro discord & separate to a wise unity —

Sin — thus must not be used to enslave mind — Because we have erred, we must not give ourselves up — nor must thus pastors into another's hand, into the priests &c — What we have been made of thus perfect to avoid, modern men — &c Speaks of an un-

father's mercy - tears to lead us to y- trust it may be sealed
& forgiven-

—

Life - how dear! The tendency of the common sen-
tence of exit, grave, covenant us, to give low views of
life. We live to appearance in the mere. The sensual-
The grandeur of the emerald - Great powers, sentiments
paper, faint, wanting. We seem to have ability we're
able to do, to care for, to feel - we give mechanical, mo-
notonous. life passes in little engagements, made necessary
by habit - One great moral duty is to give dignity
to our conception of life - to see its grandeur - to tear off
veil from the great human heart -

—

Y Providence always, presents the phenomena full
development of our nature - Y common life does the
whole sin - gives at once - Y studied cul-
ture - wide reach - The man whose life make is a
narrow one - Providence is wide one - but in this
case nothing is exclusive, & nothing therefore permanent -
Y this one ground of humility -
Y conversat, the reflection from the soul of what
has been seen, heard &c - Y the mode of reflection

the revelation of the moral Law in this way does all conversation become entirely—

To understand — how can we understand any thing, get at its truth, but by comprehending its connection with the whole, or with the great, ultimate purpose of the whole — how can any thing be understood apart — Does not all wisdom imply, that we can comprehend this purpose, or the supreme good?

Modesty — deference — is not this rather a sensibility to the worth, claims of others, than to our own deficiencies — It is dependence of ourselves so much on reverence for others — It is not a disposition in a good mind to recognise something worthy of respect in every other —

An air of high breeding, gentility — dignity of manner &c — this is sought in society — The uncouth fellow a shame, does not furnish &c — How few many we see in all this a recognition of the sanctity due to the individual, and what a just moral appreciation of our nature will bring home to every man's

conceivable – Could a man ever to shrink, to become nothing before others – Shd he ever forget what is due to humanity?

Imagination – How must the spirit of acts – of time – what but a piece of wood in itself – how glorified by imagination! The stars for what the world toil, how must the creatures of our own mind – Fashion almost an arbitrary thing. The happiness too who are place in wealth & our own fancy – We delight with that does not belong to it – We follow our own dreams – Thus the spirit of art is within – We say the world deludes – But the delusion is from within – love, what an idol it creates – The spirit for happiness impels us to invent art, that can give it – There is a point connected with our innate thirst – We think the point exists – So it does – The good exists – The subserviency of imagination to degrees & thus the evil? To prevent ~~imagination~~ demise from overpowering the reverence from it, to see things, as they are unaffected by the lights that affect themselves on them

Physical pain, indeed – does not touch and wound

progress — Is not the myth made more susceptible of new impressions? Do receives are they not open new pictures to mind? Old habits weakened — New remembrances —

Self-love. Does not this become a new thing, as the center unfold — A man, long a friend generously, become a new being to himself. He respects himself more — A decided attachment to himself springs up — Every help-fellow becomes a self-lover — A man's existence becomes dearer to himself —

A work of art is produced by every man who contributes to form the state of mind from which it springs. Thus all bear part in works of genius —

Love of praise — How grows by what it feeds on — The excitement be fed more & more. Praise is an intoxicating draught — It stimulates fancy — & at same time people are disposed to bestow less & less — We want more & get less — Enjoyment how necessary to avoid creation of wants which cannot be satisfied.

Light not friendship to be there, severe, to abstain from praise, to very getting into mere emphere vanity, to help the friend to understand himself - Can it be too plain -

Genius instead of an excellence is superior to its own present improvements, that it ought to be humbled by its greatest works - Genius the attach itself to the high beauty it represents - to become more & more detached from itself - to seperate things to itself - Mountebank, when creatures of genius are turned into poisons by self-love, attack the man to himself - why the devil are used to inflate the earthly -

Law - Is this an outward dictate, as used in Scripture - or not an inward law - Thus is Spirit - It is Spirit -

Seed - how gently sown by nature - the dandelion - how it floats on wind, is lodged on by chance &c - So Spiritual instinct, seed - This should be sown gently. Nature forces on seed into earth - The most useful seed sown we know not how - Just a winged seed - How it flies over the earth - It is sown - the scattered by seed - It is not to be confined &c - It finds the right soil -

Wonder - We need it - him great the danger from the monstrous,

the finite, the ordinary - We need to see the rare, the new - Is it to be seen in the most familiar? Is the sight of the infinite in the familiar, & finite the wondrous discovery - the sight of the abstract in the concrete - of vast immensities in the minute? Men kept mind alive by visits new, & peculiar scenes - by extraordinary festivals, celebrations. Does the power of observation them wonders in the near? Does the heart especially see wonders, by its tendency to the infinite? To the mother, what a wonder in the development of child -

Flattery - Never speak or act to make others think better of themselves - Do not minister to self conceitedness - Love gratefully receives praises - Love pours them forth, but never flatters - It needs no verbal utterance - a look enough - Be not another's looking glass -

Humility - The humility which arises from studying our own defects & in danger of affectedness - True humility is forgetfulness of self in the sense of the great, the Divine - The mind is humbled by its Greatness.

Ambition - May we not strive to rise, that we may give inspiration to others, that we may awaken all souls - Has not love an ambition? We wd do more for a beloved being, than any other, not that our love may be praised, or even noticed by its object - but from a craving of love - Are we to wonder at the

by others as a model & an incitement, & desire to be excellent
guided excitements - Fear from a monopoly of goods, are desire
its universal dispersion - In this the art of a holy ancient, that it
could spread the widest, purest greatest -

Society - how it preserves us: We are every moment speaking, thinking
doing what we have learned from it - no escape from its influences
but we may control this influence - Does any feeling exist in
perfect unity - Could religion exist alone - Other social
must flow into ours - Among the ardent mind, how is
pure, shrink - In some states of society how imprisoned we
are, how unable to do good almost in many respects -
influences - Are any chains more real. Our spirit is driven
back - Ought we not to send forth our spirit, & if repelled
should we not go elsewhere -

Faith, can we know the truth but by obedience, by
going out self-exile - Does this shed a light of its own, give
us enthusiasm, enthusiasm &c -

Antiquity - distinguished by great simplicity. Nature less developed - Fewer tastes & affections - Manners simpler - social
government - Life more complex now. We aim to embrace
great variety of goods - The domestic affections more enfolded -
Seemliness - Fence up more - but this no object to

our home. A peer development will bring a statue
at first. There cannot be immediate harmony. There
will be conflict. The difficulty lies in the ascendency of the
animal, mental & propensities. Are our various accommodations,
answers to greater sensibility, love of beauty, quickness
of the senses, to be condemned? Shd we not seek to
bring all human beings to the condition in which the
whole nature will be gratified? Our accommodations
now argue kindness of heart-
Beauty shd surround every being, as a means of
helping us to spiritual existence of here-
May we not sympathize with what all enjoy
innocently, however humble. Use it as means of
raising them to more high joy- The great always is,
do our pleasures tend to lift us above them-
selves-

Idolatry- Does this separate a being, an object, from all others- as
supremely good to us- It is severing of the mind from all
others? Does it cut us off from all- One being is so loved,
that all others are lightly esteemed. Our love to the undeserved

character our whole being become - how incapable
we are of new spheres! Liberty lost -
does not unite us to all - We do not love the univ-
ersal. If we love his virtue, it is as his, not for virtue's
sake - One pursuit to engross us, that the infinite pur-
suits of men become nothing, are perhaps despised -
great laws - Here reveal G, not perfect parts - We are
are to speak to us of his infinite love & purpose. There
laws we may see events in midst of evil - then suffer pun-
ishment them -

Present dependant of universe - We see comparatively little of
G's universe - The laws not yet developed. Man's and
moral nature will become beautiful, celestial, when
the spiritual reigns - Now our birth degrades, for
remnants reigns over it - Then we shall see what
we are from first - Marriage how changed - We
great eden then lost out - Every thing subordinated to
the multiplication of children of G - What a new
light thrown on heaven! the we to glorify G by living out
the beauty of the relation he has ordained & show the glory & hap-
piness derived from piety up to all his laws - The present state of things
no more reveals his character, than the state of the earth
during one of its stages precedes the present - etc

The earth - may it be preparing for another great change only more glorious - than this be needed to the accomplishment of Gs purpose in Xt -

The history of nature, is the conquest of the weak by the strong, the conversion of the lower into the higher - Elements, vegetable, animal, spiritual. The higher acts on lower - may it be said, the insect preys on & destroys grain &c, but the higher returns to the lower. In this case, has the life strengthened chiefly for something higher? But nature does not give us more generous growths - the longer the lower - Is the spiritual world a continuation of the animal. Is this the story are to lift up the weak -

To see - This requires conquest of all the passions, which do - must yield - all dislikes, partialities, must give way - We must not stop at any circumstances or features of a subject which touch ourselves - We must be impersonal spirits - deep truth - That which is incorporate with our being - determines our judgments without laboured processes of reasoning - We feel it to agree with Him to be true -

Luther - God's word - not mans - This one of his grand ideas - The Spirit of it is be God-guided - Communion -

Power of intellect. In reading a continuous book, we understand a page at the end only from having read all that preceded. It not [illegible] present to the mind.

Society stable. We feel dependent upon society & its [illegible] & these we not blended to its stability by government, which seems an external force holding it together.

At once men, unbought & partial [illegible] light, possess advantages over all their previous acts of mind. Knowledge [illegible] whole past present. Are we as much benefited by what we are not conscious of, as by what is present to consciousness?

bond between us & ~~the present~~ ^ generations
feel it not to sever – but to unite us with
all – The love of ~~the~~ its great men in the
~~latest~~ ^ world – ~~a wide~~ ^ spread ~~that~~, illustrates human
~~nature~~ – cannot subsist, in its ~~perfection~~ ^
simplicity, be seen to be grander than any
Art; to bring us into nobler company, to
be spirit of all noble things, to make
the one –
The grand idea in every myth. ~~and~~ allegory
mutilated, is ~~that~~ to be sought above all
~~things~~. No history of a sect or ~~of~~ system can
be written, into this is not out –
May it be send, that ~~this~~ more
diversified culture of modern times
prevents exhibit of so much power
as formerly – Let the contest is
~~for~~ ~~particulars~~ – More elements

area act, Every corporeal- There
is the harmony from the multiplicity
of action - but this a necessary evil -
simple commons, united like Sparta, answer
the given end - but human
Is there not danger of too much uni-
formity of purpose in life as well as
of dissipation - there after we see grace-
ful character formed from a free
play of soul, without system, - There
is no laborious attempt to bring the
whole of life into harmony, - get a
degree of harmony come from meeting
all varieties of conduct, circumstance, with
independent energy, & a right spirit
there we to live by faith in the
ultimate reconcilement of the parts
of a life, on which we apply

to exist just a simple loving desire
to do right to all -
Can love live with fear - Did we
not see in human race the certainty a
promise of perfect renewed, could love
love - Everlasting demands. How they would rebel!

It is the work of intellect to harmonize all
it sees -
The higher logical determinations are the truth of
premises -
To see what exists beneath the smooth
surface of society - how hard, yet impotent - it seems
does not know itself, till moved -

Solemn sense of life - one appetite indulged
destroys, while some, as contempt, make
nature a wreck - If two single - does not
every appetite, passion spread equal ruin?
Is sin only a type?

Verdict of conscience, - a voice in - Must
an immediate decision of moral

friend is a store between men, who con-
ceive alike the workings of light - to
whom the objects of desire, hope, fan-
cy are realities, & the dark, phleg-
matick, or a fool - Rousseau - What con-
flict alike passion - what is needed -
How hard to see things as they are -
How easily imaginary & actual relat-
ions are confounded -

Force - It is thus with breaking down spirit -
We are surrounded by beings who have
power to inflict pain - We are in
fear under a yoke - Power in G, in the
as commonly engaged,
ruler, in the possessor, thus mo-
dern made mind - Subject to pain,
thus sets us free - No one is free
but he who can suffer - & we can
suffer only thro a principle, which

reverence
we ~~seek~~, as in practice, owe to all
physical communion or enjoyment — The
spirit is to see truth for all
power, true development of its
highest principles — It must
not permit from pecuniary
or any inferior motive to call for the
something higher than truth —

An attribute is expressed in its most
perfect form, in certain phenomena, nature
objects &c — It discovers there an em-
portment exercise of the magnificent — The
perfect or highest manifestation of the
one, of power, of any quality,
are the end ~~of~~ of art. There
power resides — The sciences or art —
shows the highest expression of universality —

shews of ~~or~~ is, as God-guided — Communion —

Mrs B. who is hard of hearing

It is with no common pleasure that I meet the take part in the present course of lectures. Such a course is not a sign of the times, & very cheering to all who are interested in the progress of their fellow creatures - We hear much of the improvements of our age - The wonders achieved by machinery are the common talk of every circle; - but I cannot help that to me this weekly assemblage of gentlemen of mechanick's apprentices, whose chief bond of union is a laboring, & who come together weekly to improve & inform themselves by the best method all the store of useful knowledge within their reach, is more encouraging than the miracles of the what mechanic - In this meeting, I see, I delineament to see, that the mass of the people are beginning to comprehend themselves, & their true happiness & dignity,

that they
are catching glimpses of the ~~true~~ great work in
events of human beings, & are rising to their
true place in the social state - Our present
meeting indicates a far ~~better~~, more radical,
more important change in the world than the
Steam engine, & the voyage of the Atlantic
in a fortnight - Most important & the close
of a day's work should assemble in mass &
talk as this to hear lectures ~~from~~ as serious,
pastors, ethicks, & the most stirring topicks of the
day, from men, whose education ~~for~~ ~~has made~~
~~for~~ ~~for him~~ a market to put them for the
highest place offices, is a proof ~~that~~ of a social
revolution to which no bounds can be set, & ~~no~~
which too much cannot be hoped - I see in it,
at,
witness of the restoration of degraded powers to
agency as the work of mankind - I see in it a recog-
nition of the highest powers of
the
nature in the laboring multi-
tude - I see in it the dawn of a new era, in which

proposed shd be dissipated — We ought to consider
to what ~~the~~ ~~done~~ elevation the labouring part of the
town for it is practicable, how it may be helped
hereafter — The subject is surrounded with much prejudice
& error — Great principles need to be brot out, &
its application plainly stated — ~~I do not suppose~~ There
are various objections to be met, fears to be disarmed,
& rash hopes to be crushed — I do not suppose to —
have mastered the topick — But I can claim
one merit, that of access to the deepest & most
secret springs of its vast importance & interest
in the dark of public attention & concern — and this
interest I may be allowed to expect, because
my practice in the world will save me from the
reproach of having ~~done~~ ~~set out~~ to be accomplished
by ~~pleading~~ exhorting the cause of the multitude — Were I an
orator, I shd be accused of seeking other — But I have
no place in the public gift which I wd accept — Nor am I more than I shall expect my
regard for the public in a court who to weigh the favour —

I cannot flatter them - I know as yet they have made little progress, they have almost every thing to learn, that their prejudices & passions, their ignorance & selfishness are formidable barriers to the improvement, & that the majority have not waked or got even to a dim conception of the end for which they are to struggle - they believe do not lead me to what exists; & attribute this clear gauge of the deficiencies of the multitude, I can not attribute guilt enough to it's vanity - (Indeed Not that their deficiencies are singularly great - Look where we may, we shall discern in all classes more genius for evil than energy - & whatever we do good, ought to speak the truth of all, only remembering that we are partakers of human infirmity, & speaking with the tenderness

It grieves my heart of the clerk of the labouring multitude, & sick, that it may be understood; that I speak of their prejudices, or of changes & improvements which are not to

expected in our own time - & this I say, that I may not be set down as a dreamer, expecting to regenerate the world in a day - I fear however, that this explanation will not shield me from the reproaches of those men, who, in the face of all history, of the great changes wrought in man's social, & the new principles which are now acting on society, assert that the future is to be a copy of the past, & probably a faded one at the best copy - From such I dissent - & did I not dissent, I would not stand here; did I expect nothing better from human nature, I would leave the hearts

+ The elevation of the laboring portion of society, this is our subject - I shall first consider in what this consists - In the next I shall consider some objections to its practicability, & shall devote to this point a small part of this discussion; to this point - & I shall close with giving some grounds of my faith & hope in regard to the multitude of our race - most numerous class) fellowmen -

~~I am to begin with explaining~~ First - What is to be understood by the elevation of the laboring class? - & I will begin, what it is not meant by it, or what it does not consist in, or imply here, first by the elevation of the laboring class -

cannot flatter them - I know as yet they have made little progress, that they have almost every thing to learn, that their prejudices & passions, their servility & selfishness are formidable barriers to the improvement, & that the majority have not waked as yet even to a dim conception of the end for which they are to struggle - they believe do not lead me to what exists; & what this clear sense of the deficiencies of the multitude, of every thing that ought to be wanting - (Indeed deficiencies are singularly

Not great - Look at

all classes more

& whatever we do

all, only remember

an infinity, &

put the with the

of the labour

understood,

or of changes

expected in our own time & this I say, that I may
not be set down as a dreamer, expects to regenerate
the world in a day - I fear however, that this ex-
planation will not shield me from the & like reproaches -
There are men, who, in the face of all history, of the new
great changes wrought in man's conduct, of the new
principles who are now acting on society, assert
positively & boldly that the future is to be a copy of the past, &
dare - & did I not differ, & would not stand
here, did I expect nothing better from human
nature than I see, I should leave the heart
for ever, effort, weak & powerless as they be
I see the signs of a better part, - as they signs
of the times from the dust of the lowest class,
by whose toil we all live, - & this spirit
is rising to what I now offer -
what does this require? the elevation of the laboring class - &
in what does this consist? to bring out
my powers, let me first begin at the bottom by what
I wish them turned to the positive new of the subject, & then
it does not mean a grant by the elevation of
the labourer. I do not understand that the

n to be raised above the need of labour-
I do not expect a series of ~~easy~~ enjoyments
by which he is to be relieved from his duty
work - I have no desire to despoil him from
the same
his workstock a farm, to take the spade
& axe from his hand, & to make his
hope a long holiday - I have faith in
labour - & I see the goodness of God planing
us in a world, where labour alone can keep us
alive - I would not change it, if I could, ~~that~~
our ~~dependance~~ dependance ~~a curse~~, on subject
to physical laws, our expense to hunger -
& the necessity of constant conflicts with the material world.
cold - I would not if I could ~~a~~ counteract the
elements, that they should ~~sing~~ subdue into
or shall make vegetate
us. only grateful nourishment, & ~~make the earth~~ so cal-
culate as to anticipate every want, make
provident
the climate ~~nervous~~ & inactive as to offer no
resistance to its strength & skill - Such a world
would make man a poor contemptible race
creature - Mountains ~~are~~
of the world, most perfect
chains
her genius, take her energy, to that slavery & quiet

difficulty, which we call Effort. Easy, pleasant work, ~~does not make~~ worked up does not make robust minds, ~~not~~ does not give men a correct account of the human, ~~that is in them~~, does not train them to endurance, perseverance, steady force of will, that face with the all the vicissitudes of active life. Manual labour is a grand school in which men are placed to get ways of surmounting difficulties, more complete endowment than all the learning of all the schools - They are placed indeed and hard masters, pain, hunger, necessity, the stubbornness of matter, the hostile powers of the separate elements, & the vicissitudes of all human things - but these are teachers of a rich and no gentle, indulgent, friend could do for us - & true wisdom with rich knowledge of Nature's handiwork - I have great faith in hand work - the maternal world does much for the mind by its beauty & order - but I believe it does more for our minds by the severe

difficulty, which we call Effort - Easy, pleasant
work, ~~was made worked up~~ does not make
robust mind, ~~not~~ does not give men a com-
mand of ~~K~~ power, ~~that is to them~~, does
not train them to endurance, perseverance,
steady force of will, that face with which
all the vicissitudes around us - Manual
labour is a grand school in which men are
placed to get every species of training,
a variety more complete education than all the
learning of all the schools - They are placed
indeed under hard masters, stern, heavy, re-
morseless, ~~the~~ stubborn ~~&~~ matter. ~~The tender~~ laws
of ~~the~~ elements, ~~&~~ ~~the~~ vicissitudes of all human
things - but these stern teachers do a work which
no gentle, indulgent, friend could do for us -
~~&~~ give us - with blest providence for States stead-
ministry - I have great faith in hard work -
The material world does much for the mind
by its beauty ~~&~~ order - but I believe it
does more for our minds by the severe

& inspects - by the passionate sentiment which
settles but patient toil can overcome - by
the tendency vast forces which notice but unconsciously
shall I albert can turn to our use - by the
tendencies to decay & the perishable with demand
continual vigilance - I believe that despicable
are worthy more important to the human mind
than what we call assistances. Work we all must,
if we mean to live out & respect ourselves -
Even if we do not work at the hands, we
must undergo equivalent toil in some other
direction - No business or study, which does not present
obstacles, exacting to the full the intellect & the
will, a worthy of a man - In science, he who does
not grapple with hard questions, who does not
concentrate his whole intellect in vigorous attack,
who does not aim to penetrate what at first
repels him, will never attain to more than superficial
knowledge. The uses of toil reach beyond the present hour & world.
The capacity of steady, earnest labor, is, I
I apprehend one of our great preparatives for

~~a fable~~ apologue of life - When I see the vast
amount of toil & pain of men, & feel, that
it must have important reasons why it is the
creature, & that he who has not this sensible
sympathy, has cast one essential fram-
work of the constitution, exists & suffers
in the world to come - I am sick here
to me
see, that labor has great dignity - It is not
merely the ground on the [illegible] curse
overspread with fruitfulness & beauty, & the ocean
subdued, & made into a memorable
person for comfort & ornament - It has a
far high purpose - which is to give force
to the will - efficiency - resolute - courage -
& capacity of endurance, & perseverance,
& of devotion to far reaching plans - Man, for
he was not formed to [illegible] rest - to
is a poor creature - He does not know him-
self - he depends on it, with no consent of
makes returns for the support they give -
& let him not fancy, that he has a monopoly
of enjoyment - Care, rest, & even the pleasures

toil — & no toil is so burdensome as the rest of mind after the activity of task, but

& quickens his powers —

I do not mean to deny that

the labour from toil — Man is not the elevated

manual labour is a great good — but in various ways, I mean must

to be sought for him — ~~It is however to be denied~~

labour be understood as speaking of labour in its just import — In which it does great

~~part many of this class~~ ~~shd be relieved from~~ harm

~~a part of the toil~~ — manual labour is good —

but not when it is made the ~~labour~~ of with

life — not when it occupies the whole time

& the whole strength — # It must be joined with higher means of employment or it degrades instead of exalts.

cared for as well as a body — the has a mind

as well as hands, divine faculties as well

as bones & muscles — & he is grievously wronged

when compelled to perform exclusive drudgery

mere subsistence

for ~~the support of bodily wants~~ — life should be made

an ~~development~~, a school of ~~discipline~~, so developed as to) man-

~~use of means~~ labour, so as to ~~make~~ the whole nature into

(which is our present condition as far from reaching this idea.

act — ~~All genius, strength & spirit to body & mind~~ — ~~Most~~

of mind

~~seem the tendency of a present condition~~ to increase

the ~~pressure~~ amount of manual toil, at the the very

time that it renders this toil ~~the~~ unfavourable to

the culture of the mind — ~~(with manual~~ ~~(by which we have rendered from service like,~~ &

the culture of the mind — The division of labour, to

which we owe chiefly the perfection of the arts, tends to

toil — & no toil so burdensome as the
rest of body after long activity to ~~engage~~ task, but
& gracious powers —

I do not desire to relieve

the labourer from toil — Man cannot be elevated
Manual labour is a great good — but in various ways, & must
to be sought for him — ~~It cannot be denied~~
labour be understood as freedom from labour in its most important — In each it does great
~~part many of this class had be relieved from~~ harm
~~a part of the toil~~ — Manual labour is good —
but not when it is made the sole ~~labour~~ work of
the — not when it occupies ~~the~~ whole ~~time~~ time!
It must be joined with higher means of improvement
or it demand to be

#

Man has a various nature which requires various
~~Thy~~ occupation & discipline for its growth — Study,
meditation, society & relaxation [illegible] be mixed with
his physical ~~work~~ toils — He has an intellect, a heart, an
imagination, taste, as well as bones & muscles,

~~with~~ Unhealthy air present causes
action of ~~the causes of~~ ~~disease~~ & ~~disease~~
~~seem the tendency of a present condition~~ to increase
~~the presence~~ amount of manual toil, at the very
time that it renders this toil less favourable to
the culture of the mind — ~~The~~ ~~with increased~~ ~~by making~~ ~~enlarged~~ ~~more severe~~ ~~labour~~, &
the culture of the mind — The diversion of labour to
chiefly
which we owe the perfection of the arts, tends to

devoted the intellectual powers, by ~~means~~ anterior
the activity of the individual to a reason
savage, to a few details pertinent to the
heads of pens, a the pointy of nails, or the
tying knot of watch springs - so that while the
savage has his faculties sharpened by various
occupants, & by exposure to rare perils, the evolved
man has a dull, monotonous, unvarying, routinely
ring round of customary mechanical toil - Hers
variety of act corresponds to the variety of human
current, must not always be - & the perfect
power, & fitted to develope all, is the most important
as by which spread the spirit of brotherhood
element of human civilization - It should be the aim of philanthropy
here with & must be a more equal distribution
of the tools & advantages means of enjoyment -
Just ration of labor with the health, & shorten
hrs, & farmers the artisan, must receive
still
great modification - ~~out~~ labor in one hour is a most
important & part of ~~human~~ a present tool - It is
~~needed to introduce~~ the comfort of all ~~united~~
comforts & enjoyments -, whilst at the same ~~time~~ ~~with~~
high means & influences in Let us not forget against it
pressing to the rear & grunt of the time - The
At this moment there is a general despond)
~~panic~~, to these Cabans ~~are~~, is a bad ref-
of our times - The city & thronged ark adventurers

from the country, & the labouring poor overstocked, in the hope of bettering their condition by the removal to this country of men unto trade, we have not only the neglect of agriculture, but what is far worse, the demoralizing of the country - for must constant supply of recruits generate fraud - Trade is turned to gambling - & a spirit of speculation & enterprize pervades all ranks of the population & private citizens to a disastrous instability - If we can obtain no benefit of the philanthropic wish to elevate the labouring body to exemption from toil - for manual toil, a wise philanthropy would of perfect wisdom remove all need of it - a measure of this kind ought to precede all other pursuits - the body as well as the mind needs exercise - & we should endeavour to lighten, were they turned to labour as well as to pleasure - Let us learn to regard manual toil as the true discipline of a man

If I have said that by the elevation of the labouring poor, I do not mean, that they are to be relieved from labour - I add a

Not a few of his ass-
ert. Gard-
ert. Spirit
have called
at the
with bread
& the plough-

on the next place. That Hugh Clevat is not to
be guessed at efforts to force themselves into what
is called the highest upper classes of society -
I must turn to me - but I have no
desire to transform them into gentlemen
& ladies, according to the commencement of the
term - & desire for them not an outward -
thing but can mind & real change, not
to give them new titles - an artificial
rank, but the habitual manners & real
desires to [illegible] respect - I have no
work to transform the rude mind women
of fashion, to make them form a Parisian
lady like shell, to train them manners from
a dancing school, - I have no desire to
see them at the end of the day & [illegible]
dress the ashy reds, & wash off the dirt by some
new chemical white, that they may play
a part in well dressed circles - I am not of
opinion by the labourers hard hands seemed unfit
for delicate uses, white as worthy are more valuable -
& look as pure with more respect than an delicate

Lands, which it is plain, never belonged to the owner or for any body else - I have no desire that Coal should be admitted to decorate parlours, or find a cottage for gorgeous upholstery - The multitude must continue, to drink plenty, feed unlucky, & to lodge and humble work - ~~Less than~~ expected. Nor am I at all in this respect to be lamented - In this country, where the demand & compensation for labour & the spreading general consent, the great fashionable vices, are ~~so great a~~ centered with few exceptions many well be satisfied if the labouring class, ~~need~~ with their drink, food & dwellings which are at present commended - They need not, indeed, ought a more refined taste for beauty, order & neatness, to give an air of refinement & grace & respectableness, as well of comfort to the establishments - In this country, the mass of labourers have their share of out-door good - Their plain food, (rendered salty by a constant & seasoning, healthful) with the athletic work labour gives, & sweeten as well as health them on the long market of the salubrious influence of the pleasures & hopes, such as made & more respectable than father to the lot of the less employed. I should be sorry to see the labourer

self indulgent people -
turned into fashionable, - Fashion is the highest
pursuit on earth - the creed, that deceit is a surer
& more a disgrace, & the deadliest of offences. - What
depth of thought, or correctness of feeling, or strength
of purpose, [illegible] unreal ade, can abide
substitutes the arts & factions for
substance - when, & the natural [illegible]
mistake a crowd & a mart for society,
fashion, & fondness its chief pleasure or ridicule,
(Travelling like a coward before opinion), & extinguishes
its ingenuity in [illegible] of costume & on an
subjects for thought, time, & the fashion & the last enthusiasm,
under which a human being, who [illegible] respects himself,
or any thought of the great end of life and closes
to be planned - Fashion indeed is an despot
becomes literary - but the literature which is created
by it, & the thought, the most deluded, the [illegible]
both society patrons, — with the intellect even
over formed to feed - of one class, from no
complete of mind towards fashion, which is on best to be
inspired & provoked to awaken any serious aspi-
ration would cannot be despised to cause
but because there is a great desire on the
part of many to regard what is called the

Thus distant ~~from~~ members ~~of~~ the ~~club~~ among them ~~in~~ various forms -
upper class at ~~once~~ or (isolation admirable -
Thus ~~Accordingly~~ after ~~a time~~ one of the newer brothers
her great anxiety is to forget her old acquaintance
& to ~~have entirely cut the~~ mix with her
being cut a nice fashionable caste - she per-
ceived as he entered his acquaintance among
the intelligent, refined, generous, & truly hon-
ourable he makes a intellectual improvement
of conduct - but if as is too often the case
he is admitted by way of favor into a cer-
tain circle where ~~he~~ her ~~does~~ claims beyond ~~the~~ those of grant-
ed with pertains in her ~~towns~~ her old influence condemned
business & there, & ~~here~~ ~~receives~~ a patronizing na-
ture in the place of his old, honorable influence among
her ~~original~~ associates ~~& being her old influence father and the~~
~~influence of people, whose~~ ~~& society~~ & society of the
~~just as such~~ he does any thing but re-
spects or not the client ~~& deserves~~ for the labour-
I do not desire him to struggle into and
class - ~~& he~~ but if ~~was~~ no class, ~~in~~ ~~among us~~ to exist among us
hence arose drunk to us from corrupt forms of society
& must yield to an enlightened feeling & im-
proved view of human nature & hope -

I do here enter my stand in her ground, & ends to persevere endeavor

To express ourselves not others ii

I have said that ~~I do not wish~~ are not to be elevated the people to by exciting envy, or by prejudice or doubt and

one me- I do not mean by the

elevat of the people, that they

shd use to politicul emoluments,

but as individuals or a class they

shd seize on political power, that

by merely by votes they shd triumph

me the mere pretenses, that

they shd succeed in bending the ad-

ministration of the state government

to the purposes entirely

An individual is not elevated by

making himself party in politics

office, or even by getting into office-

the need prevent elevat to make

save him from disgrace in his political

I am sorry to say it, but the fact must

relate- political act in his own-

be told, that at this present moment

by does little to fill the any who

are

interested in A- the A general

of views, &c

den of men- but the one - the same to all - There

people, peop

ing, than to see them

en, who knowledge a

make. have pat-

honor- not that his

thought so, I would hold

hopelessly in-

other grounds I do love

unst adversity- The

to respect, to act pru-

the peculiar want of respect-

more passionately than

social scale. There

the men-

only the same thing

not different ways

ty, to different or-

I do here enter my stand in her ground, &
unds to persevere endeavour
ntinued apprehension; &
the communion of pur-
prevent, that, if
need we entire apprehend
deserve the confidence
-
-
-
-
people, perp
ng, than to see them
en, who knowingly &
& make. Have pat-
honour - Not that this
thought so, I would hold
y said respectfully en-
- other friendly & candid
must ensue - The
to respect to act pru-
the peculiar want of reflection -
more praiseworthy than
-
-
-
-

If God have ever man stand in his ground, & [illegible] his place among men ready to persevere endurance [illegible] not ready to extend offenders; & if [illegible] ...

...

...

(Thus debent ~~Hay~~ ~~members held~~ among them ~~in~~ ~~some~~ ~~terms~~ -
~~when~~ that ~~the~~ ~~unity~~ or ~~dissolution~~ ~~admonitor~~
Thus one
~~Accordingly~~ ~~when~~ ~~a man~~ & the ~~member~~ ~~brother~~
her great ~~anxiety~~ ~~is to~~ keep at ~~hand~~ ~~old~~ acquaintance
& to ~~hand him~~
being ~~with~~ a ~~mi~~
indeed as he ~~ca~~
the intelligent,
~~ourselves~~ he ~~m~~
of conduct; ~~fo~~
he is admitted ~~to~~
de ~~with~~ her ~~to~~
(~~with~~ tenderness ~~in~~ her
tenderness & there, ~~&~~
~~in~~ ~~the~~ place of ~~her~~
~~her~~, & being her
her ~~original~~ associates
~~influence of people~~
~~perhaps~~ ~~unattached~~ ~~he~~
such is not the ~~cl~~
I do not desire
clasp - In ~~both~~ ~~of~~
hence came drink to
& must add to ~~h~~
found view of human nature & ~~conduct~~ -

a natural consequence of the common ~~have~~ that government is the chief instrument of ~~social~~ happiness - Were the ~~late~~ present amount of ~~new~~ taxes new wanted or new taxes ~~& conveniences~~ ~~who~~ ~~to influence~~ the passions, ~~that shuttle no speech~~ ~~passions~~, the conservatives would defeat the ~~best~~, the Democrats would ~~at~~ independence as treachery to ~~their~~ party, the ~~convulse~~ the country ~~&~~ endanger freedom to give a trumpet ~~an~~ opponents, were the ~~taxes~~ ~~taxes~~ ~~then~~ wanted, given to worthless office of ~~trust~~ & honours, the regard of society ~~would~~ ~~come~~ to be decided ~~on~~ a fete of fancy - Shuttleworth, ~~instead~~ of ~~seeing~~ what they now are, ~~manoeuvrers~~ ~~&~~ ~~mere~~ traders, ~~the~~ ~~duties~~ of the ~~the~~ ~~slaves~~ of one or another ~~faction~~, would ~~ambition~~, ~~the~~ ~~become~~ ~~sound~~ in mind & change in body ~~be found~~ to ~~stand~~ ~~judgment~~ ~~& just~~ ~~agreement~~ ~~feels~~, ~~acquisition~~ on & ~~would~~ find in ~~there~~ ~~base~~ elevated ~~characters~~ ~~worthy~~ ~~to~~ ~~be~~ ~~in~~ ~~public~~ ~~society~~ -

I wd have every man stand in his ground, & take his place among men as needs to renounce endeavour & work, & not needs to outlive offendings; & I wd have every member of the community furnished at once means of improvement, that, if needful to himself, he may need no outlive offending

Haunt the ~~the~~ the around him -

sheet -

To an man who truly loves the people, few things are more disheartening, than to see them how fast they fall a

becoming the prey of politicians, who practise on the fears & jealousies, & make them hatreds, stepping stones to power - Not that this evil is a desperate one - If I thought so, I would hold my peace. I would shut out my sad prophetic mournful silence - I speak, because both the signs & the heavenly augurs this are against the evil - The under all our means of culture

mass of men may & will become to reflect, to act from thought. Do I charge them even now with peculiar want of reflection - ~~not in matters~~ I see no more fanaticism than

wonted.

What place be held in the social scale. ~~Take~~ is but one element for a statesman ~~is precisely the same thing~~ for all the men -

~~At the element of~~ There are not different ways of men, different kinds of degrees, to different or-

ders of men - but the one & the same to all - There

Ghis dessent of members of this army from persons
of their class who ~~are~~ envy or detestation admiration
Thus
Accordingly the one of the numerous publishers
has sent another into Lancashire would acquaintance
& to know how
being entitled a Mr
- - - he can

a natural consequence of the com-
mon sense that government is
the chief instrument of national happ-
ment amount of
in the labours here as other classes. The fury
spirits are not alike in one side. The madmen
whose ravings occasionally resound through the hall of Con-
gress, & are then circulated thro the country
as eloquence, are not taken from among those
who took Party prejudices hence out as scarcely
or exchange or in the saloon
& malignancy in the saloon as in the workshop.
The disease has spread every where - & every
where it admits of mitigation, if not of cure.

such as was
I do not desire
class - In both of
these cases drink to
& must yield to

of that & pursuits
ved cease to be decided on a fit of passion
Alcibiades, instead of becoming what they now are,
monied speculators or men traders, the dukes of the
ambition, the slaves of one or another fact, wd
be found to found judgment & just & generous feeling,
acquisition on
& wd find in them those elevated views sought
in public success.

found view of human nature & life -

I will have every man stand in his ground, & take his place amongst men ready to renounce endeavour & strife, & not ready to entail offences; & I will have every member of the community furnished at once means of improvement, that if needed no entail offender should be forced to be confederate to attempt to himself, he owes respect of all around him -

see small sheet - said

I have spoken what I do not mean by the element of the labours mass - It is not an entire thing - of order - It is not relief from labor - It is not struggles for a mere name It is not intellectual power - understood matters deeper - I mean not one element of a human being - & that is element of soil - What does it matter, nett above a man stands or what he possesses - a lord, a poor cottier - & after it, he is but one element of 5/, nobility & the matter what place he holds in the social scale. Here for all the men - & one element of a cottonier ~~is precisely the same thing~~ There are not different ways ~~of the element of~~ of men, different kinds of degrees, to different orders of men - but the one & the same to all - There

the only elevat of a human being consists in the exercise, growth, ~~extension~~ energy, & ~~ever extended~~ overflowing life of the higher principles & powers of his soul — it beard may be shot upward to the skies by a foreign force — but it rises in the pure sense of the word only when the spiritual & moral energy, & warm by its own living powers — a man may be thrust upward into a conspicuous place by outward accidents — but he never only rises as far as he exerts himself, & expands his best faculties, & ascends by a free effort to a noble region of thot & act — such is the elevat & desire for the Colonies, — & desire and aspiration — ~~to be free~~ This elevat is indeed to be added by an improvement of his outward condition — a better & greatly improves his outward life — has accompanied a good & ~~the~~ raised & real & great — but I per ~~the~~ raised & real & great — but suppose it ~~to~~ life, it would be better repented from inward growth & ~~worth~~ life, it would be better — now ~~wd~~ wd & raise a person to ~~stand~~ ~~superior~~ ~~better~~ — now ~~wd~~ wd & raise a person to ~~stand~~ superior

I know, it will be said that

such elements, as I have said, is not known
to the science of the laboring multitude,
& of consequence they ought not to be con-
cerned with. Dreams of its attainment. It must
be said, that the principal part of men
are planning designed to work on matter, for the
account of material, & perishable good, & that
or such the spirit is too wedded to mat-
ter to use a correct. The object will be considered
by & by; but I will observe in passing, that
they who make it their endeavor carefully
the material world, if they suppose that it
is meant to be the grave of the mind &
must also occupy it. Matter was made be-
spirit. body for mind. The mind, the spirit
is the end of this lower organism & flesh
& bones, & nerves & muscles, & the end of this
vast cycle of sea & land, & air & sky.
This unbounded creation
The sun & the [illegible] produced
moon & stars & clouds & seasons were not

ordained senses to feed & clothe the body,
but first & instead to awaken, nourish &
expand the soul. to be the light of thought,
school of the intellect, the muse & magician
the field for the active powers, a revelation
of the creator Beautiful, & a bond of social
union - We were placed on the natural earth
not to be its slave, but to master it, & to
make it a means to our highest powers -
& it is worthy to observe how much the materiam
world does for the mind - Most of the sciences,
arts, professions & occupations of life grow out
of our connexion with matter - The natural philosopher,
the physician, the lawyer, the artist & the legislator,
find the objects & occasions of their labor in matter
& labour in matter - The poet borrows his beautiful
images from matter - The sculptor & painter express
the noble conceptions from matter. Natural
scenes rouse the world to activity - The material
organs of sense, especially the eye & ear to the

wake of infinite ~~materials of~~ ~~that~~ Ideas in the mind-
to mean to know, ~~that~~ the mass of men are
must be so crammed in mass, ~~but~~ It works
against me, & to contradict the great end
& purpose of the connexion of matter - & to
shew a commendable diligence to ~~y~~ ~~great~~ height
~~keeper~~ in the ~~united~~ creat - I meant that
the philosopher who does not see in the lower,
phenomena, order, beauty, & productive of nature
the means of awaking mind, & gratitude, ~~&~~ ~~that~~
& has not as yet caught a glimpse of the
universal ~~Cause~~ - & ~~y~~ maker. ~~that~~ a ~~state~~ of vast,
or what ~~the~~ mass of men ~~are not~~ to be crushed
& fermenting in ~~spirit by~~ soul by exception
toils & nature, is at war with ~~y~~ designs &
~~purposes~~ turns into means of bondage what was
meant to ~~be~~ be & expand the soul -
Elevate & soul. this is to be derived by the
labour as for even human race - what
does this mean. The phrase, I am aware, is
vague - & often serves for mere declamation -
Let me strive to annex some precise ideas to
it - & in doing it, I can use no com-

going a short walk some ~~may however~~ the human
from the neighbourhood of Knightsbridge. The subject is a very
natural one - If examined into the depths
of our own nature - I can say
I can only ask you
cannot be said ~~to be absent~~ without ~~taking~~ your powers
of attention - without demanding some mental
labour - I know these lectures are meant
for entertainment ~~not~~ more to be
mental labour, but as I have
one, I have no right to spend my strength
told, I have
in ~~entirely~~ - nor did I have come here had I
great pleasure in labouring,
& I feel
not been to my answers, which would be useless
seems to me
that I
cannot
be more
useful than
in exerting
to some
vigorous
thought -
Elevation of mind - in what does this consist -
What seems at first sight a special operation,
conveys, I think, on reflection we shall find
exertion for the acquisition of knowledge -
may I not at once say, it is force of thought - In
force of pure & generous feeling - & in force
of moral purpose - ~~To~~ ~~Have objects I will~~
Before entering on this topic let me
~~give a brief~~ ~~offer some remarks, etc~~ offer some preliminary re-
marks - To every man, who would rise in dignity
be he rich or poor, ignorant or instructed,
as a man, there is one important conclusion, one

† Each of these topics needs a lecture for its development - I must confine myself to the first - which however you may learn in a measure my views of the other two -

effort; one labors, what about ~~is~~ act a
~~the~~ that can be called - the most resolute purpose
& labor to free himself from whatever he
knows to be wrong in his motives & life - he,
who habitually shows himself in any known
crime or wrong doing, effectly bars ~~the~~ his progress,
towards a higher intellectual & moral life -
On this point ~~a man~~ every man ~~should~~ ~~should be made to be sure~~ should deal honestly with him-
self - He must not listen to his conscience, or ~~else~~ he may
for ~~violation~~ violation of plain duty, let him not dream
of self deceit - ~~The first step is not taken~~ The
founder is wrong - the work could not stand - -
I now proceed to my main object - The
elevation of a man is to be sought, or rather conquest
first in force of thought ~~directed~~ exerted for the
acquisition of truth - Thought, Knowledge, is the
fundamental ~~basis~~ & ~~spring~~ of the
great work of life. All that a man does outwardly
is but the expression & emblem of his inward thought -
To work effectly he must think clearly ~~& strongly~~ - To
intellectual force is a principal element of the noble life -
act nobly, he must think nobly - It is common to
distinguish between the intellect & the conscience,
between the power of thought & virtue or

or helemph - & to say ~~that~~ our act is worth
more than ~~thing~~ Things - that are mutable
or nature by ~~the~~ Powers have helotten
acts ~~or~~ energies of the soul who are eternally
indissolubly bound - ~~thought & virtue~~ The head
& the heart are not more vitally connected,
than thought & virtue - What is conscience but
the highest act of the intellect? Do we not
degrade it by making it a mere feeling - It is
it not sometimes more? Is it not a wise discern-
ment of the right, the holy, the good - Take
away from virtue, & what remains worthy
of a man - Is not high virtue more to
[illegible] existence? - Is it not founded on, & does
it not include, clear bright perception of what is
lovely & good in character & act - What power of
[illegible], what we call conscience, as a divine
to do right ~~degenerates~~ sinks out into delusion, enthusiasm,
fanaticism, fiercest evil - The most cruel deeds
on earth have been perpetrated in the
name of conscience - Men have boiled —
murdered one from a sense of duty - The
worst forms have taken the name of those

Straight intelligence is the dignity of a man, a
no man is mean but an hypocrite as he is learning
to have clearly possible, & devote the energy
of his mind to the acquirement of truth. Every
man, or whatever under, is to be a student.
No matter what the vocation he may have,
his chief vocation is to think.

I say every man is to be a student
a thinker. This does not mean, that he is
to shut himself within four walls, &
tend body & mind day & night over books.
Often thought before books were written, & some
of the greatest thinkers never entered what we
call a study. Nature, society & life present
perpetually subjects for thought, & the man, who col-
lects, concentrates, employs his faculties on any
of these subjects for the purpose of getting to
truth, he is so far a student, a thinker & a philosopher,
& is rising to the dignity of a man. It is time
that we cease to count to prospect scholars be
cause of thinkers, philosophers. Whoever seeks truth
with an earnest mind, no matter where or how
belongs to the school of intellectual men.

In a loose sense of the word all men may be said to think - that is, a succession of ideas, pictures, passes thro the mind from morning to night - but in so far as this succession is passive, undirected, or governed only by accidental & casual impulses, it has little claim to dignity than the existence of the brute, who receives into a like passive succession from abroad the his wakeful hours - Such thoughts of thoughts it may be called, leaves no trace, or as useless as the vision of an age, that casts no note, able fleeting artist leaves never a sketch thy, & of consequence receives no distinct impression - Thought, in its true sense, is an energy force of attachment. In thought the mind not only receives impress or suggestions from abroad what is other, but reacts upon them, collects its attention, concentrates its forces upon them, like a lenses laboratory breaks them up & analyzes them, & combines them anew, traces the connexions, & fixes completes them by or all the objects which engage it -

The universe in which we live & move pleasingly meant by & to stir up such thought as has now been described - It is

full of difficulty & mystery, & can only be penetrated & unravelled by the concentration of the intellect-

Every object even the simplest in nature & use,
every event of life, is made up of various elements,
fully bound together - so that to understand any thing
we must ~~be~~ produce it from its component to its parts
parts & principles, & examine its relation to one another,
ner as this all. Every thing, also out the mind,
not only contains a depth of mystery in itself, but
is connected by a thousand ties with all the things.
The universe is not a disorderly, disconnected heap-
but a beautiful whole - Numbered harmonist
with unity, & as to be an image of the One Supre-
the Spirit - Nothing stands alone, all things are
knit together, each existing for all & all for
each - The humblest object has encounte
curious - The vegetable, what you see on yr
table to day, came to you from the first plant
y made to grow on the earth, & was the
product of the rains & sunshine of six thousand
years - Such a universe demands [illegible] to
be understood, & we are placed in it to think, &
to ~~concentrate~~ put forth the power within, to look

beneath the surface of things, to look beyond hasty facts in nature or life to the causes & facts, the reasons & ends, the mutual influences, the diversities & resemblances, the perfections & harmonies, & the general laws which bind them together - This is what I mean by thinking - & by what I thought, the mind rises to a dignity, which is humbly reflects the greatness of the intellectual, that is, at once more & more to consistency of views, to broad, general principles, to universal truth, to glimpses of the order & harmony & contents of the Divine system, & to deep enlightened veneration of the Infinite I - Do not be startled, as if I were false holds out an elevate of mind at- tainable by Deserved - for all students, which aims here- only & earnestly, to see things as they are, to see them in the connexions, & to ~~assume at~~ constituting ~~& enlargement of~~ bring the true, sound, enlightened ideas of the mind into consistency & harmony, all such studies, no matter on what there is an approach to the dignity of what I speak - You are all capable of the

Theatre about I recommend - You have also pre-
tried it in a degree - The child who casts an in-
quiring eye on a new toy, & breaks it to discover
what he may discover the mysterious cause of
its movements, has begun the work of able
& thinker; has begun to be a philosopher;
his began to admire the great pattern of
the universe, to penetrate the unknown, to
seek causes & harmony of God, & let him
go on as he has begun, & make it one great
moment of life to inquire into the causes &
appearances of nature he will become an able
botanist, an ingenious chemist, & he has
under what it may, he will become a wise,
a philosopher, & will more & more ap-
proach the (supreme height) the perfection of
all thoughts, that is, the perfect knowledge,
powers of the One Incomprehensible
all things which meet his view -

You will observe that in speaking of
force of thought as the true elevation of the
labours & every human being, & have

continually inspired him force to be exerted
for the purpose of acquiring truth - They
gave reason to use right of this medium
for it is essential to the ~~the~~ dignity - Force of thought
may be put forth for the purpose, to
amass wealth for selfish gratification, to give
the individual power over the state, to
depress & obscure state, to ~~push false~~ weave
a web of sophistry, to cast a deceitful lustre
on vice, to make it wear appear the
false cause - But energy of thought employed
in medical - The intellect, in becoming a ~~tool~~ pen-
der to vice, a tool of the passions, a feed ad-
vocate of lies, becomes not only degraded but
debased - It loses the capacity of distinguishing
truth from falsehood, good from evil, right
from wrong & then is to suffer loss of its ground
likeness to the Deity, & to unfit itself for
its grandest function, & ~~it~~ becomes as worthless
as an eye, which cannot distinguish between
colours or forms - Woe to that mind which wants

I have hitherto spoken of force of thought in general - to make
~~Force of thought~~ is to be exerted on two
My views with regard more completely & distinctly, by considering next the
objects - ~~a classification of subjects - matter & spirit~~,
objects on which force is to be exerted - These may be reduced to two classes,
matter & mind, the physical world, & ~~the~~ spiritual world - The study
of eyes - & the Spiritual world - The study
of men, as particularly called to make matter
his study, because his business is to exert an in-
& he must more nearly, & specifically, therefore
generally, when he knows what he acts upon -
knows the laws & powers of which he avails him-
self, understands the reasons of what he does,
& can explain the changes which follow his exer-
Labour becomes a new term, when thought is turned
to, & the mind ~~takes~~ takes place with the hand -
study
Every farmer ~~should understand~~ (chemistry - so as to
understand the elements, ingredients, which enter
into the soil & vegetation & manures - & the
laws according to which they combine with & are
governed from one another - & the mechanical

Did understand the mechanic laws. The laws of nature, & the hasty contents of the common substances which he work on - What mere knowledge - he works like a brute or machine not like a man - But it, his soul is kept alive amidst his toil - He learns to fear an observing eye or the practice of his trade, cultivates hearts which abroade take, gets glimpses of universal discoveries, & is sometimes, able to perfect his art - Ever now, & then also the miracle of invention which here or ago, are like unbent what improvements of machinery are to take place for threads cotton & flax, seems among workmen - But - Do not flatter here Nature is to be studied not simply for the end which the knowledge of it gives, in working the mere work more cheerfully & naturally, but for a higher end, for its own sake, for its because contributes also because, in wonderful a work of God & because, became radiant with beauty & grandeur & wisdom, & benevolence, What he does & perfects - A labourer like every because thinks of something higher than thatOf mere is to study literally have more

more or like a liberal education — as he is to get knowledge not only for its bodily substance, but for the love & pursuit & delight of the mind, & also to get & expect the labour to learn & exert the whole reason & faculty of the physical science — certainly not — nor do I expect the merchant or lawyer, or preacher to do it — nor is it at all necessary to elevation of mind. The latter of these sciences which gave greatest light to the mind are those general laws, which it has required ages to unfold, but when in a active mind, or those

(start to subject the changes of nature perpetually taking place around us, may we far comprehend, as to see in all the powers of the universe, the works of infinite or a ~~infinite~~, in all its arrangements the ~~do~~ I do not see why the common ~~mind~~ student does not ~~not~~ manifest of one ~~research~~ able wisdom & power ~~not~~ ~~to~~ ~~contemplate~~ ~~the changes of nature~~ ~~above or below on the earth~~, ~~to~~ ~~contemplate~~ ~~the changes of nature~~ & detect & clear himself by the right of its order, ~~subjects~~ ~~are~~ ~~dark~~ & ~~laudably~~ ~~to~~ glory, & splendour [illegible] — Become for ages he has labored ~~the humble~~ ~~of nature~~ ~~to~~ ~~a~~ ~~science~~ as to the as a mute, & do not deepen of his & get laboury as a man ~~means of mind~~

And this leads me to observe the second great object which forms of study is to

excited — & that is ~~the~~ mind, spirit, com-
prehends and has acted, alls G; & all her various
interests & powers — This is the subject of what are called the metaphysical & moral sciences.
matter — for the natural material world
& the wonders of the spiritual & mind
to minister to it — Her study is of vast extent
It comprehends theology, metaphysics, moral
philosophy, intellectual science, history, literature.
This is a formidable list (as it may be called) &
& may seem to include a vast amount of
knowledge above & necessarily placed beyond the
reach of the labourer — But it contains
that, that the key to those various sciences
is given to every human being in his own
nature — that is at least if, get my ideas of
mind; & by fellow creatures, of the
the deeds, influences, mo-
tives, which make up universal history — I learn
all these, only from the consciousness of what passes in my
only by my own mind —
own soul. The mind within me
to me all other as a type, representative of all
others, & therefore I can understand — Hence

come my conception of the ~~word~~ Intelligence, a
great tree & goodness & power of God — It is be-
cause my own spirit contains the germs of
these attributes — (Were it not so, ~~it~~ I could never
have answer to them.) The ideas of them
are first derived from my own nature, & there-
fore I comprehend them in the degree — to that
the foundation of all the science which treat
of ~~the mind~~ Mind & are laid in every human heart
~~the law~~ The great attributes of God, these which are
~~to inherent, revealed in this one~~ good common men
& exercise in her humble & family faculties
& affect, which bear a likeness to the attributes
of the deity; & to be perceived, hence
made the greatest ~~one~~ obstacles, & in study)
& in learning to acquire principles & laws of our own sense,
himself, he is in fact studying & God; all human
history, study & the profoundest which her
accumulated the ~~memory~~ of ancient & modern times. #
~~made we must but act & ourselves~~ sages — To study
knowledge is the most acceptable to us; for there
To study all things, I must go into the outward world &
to study our own souls — the instrument books which
to study the science of Spirit, I must become home, & enter
my own soul —

In every man's mind & life, all the minds & lives one more or less represented or reflected

have ever been written to settle men their
opinions, & there is clear light, what is passing
in each of your minds - so near as the grounds

knot -

I read and the previous head, I
have no expectation that the labourers to
understand in detail the various sciences with which
which [illegible] in any occasion
all necessary - What we need to elevate the
soul, is not a vast amount of knowledge, but a certain
temper in regard to the spirit,
love, not that every man should become an
Encyclopedia, but that the great ideas,
which all discoveries illuminate, which run through all
sciences, which pursue the intellect into
infinite details, may be duly apprehended -
felt - It is not the quantity but quality of knowledge,
determines the mental dignity
ledge, which is to be regarded - A man, of
enormous information, may, through the want of
large & comprehensive ideas
great principles, be less wise in intellect to
a labourer who has little knowledge, but a vast
& great knot - For example, I do not want

to study theology in the ancient languages, or
the works of I. in the history of society &c &c
now is the needful; theology, centered these count-
&c — but all theology, centered these count-
less, summed up in the idea of God
is but, dear Irene, light & clear
in the darkest soul, & here the
absence of absolute theological knowledge,
a few just light thrown upon
mind of thousands of unnamed devotees —
At great mind a formed by a few great ideas; not
by an infinity of little ones. I have known
very learned men, who seemed to me
very poor in intellect, for they had no
grand traits. What avails it, that a man
has studied even to minutia the histories of Greece & Rome,
of the great ideas of Freedom, & Beauty
& Spiritual Energy? by the records
into which have not been kindled
by them into lives fires in his own. The de-
velopment of an age does not consist in the
amount of its knowledge, but in the broad
& noble principles of which that knowledge had

In the study of the universe, is found at the entrance
the book, as first the most laborious & intelligent
knows very little of the subject is entered
in his researches a very few of its works;
& his conception, but this limited knowledge
of them may still suggest a universal
law, & grand principles, grand ideas,
& there are they elevate the mind — there
are certain ideas which, by its nature, rule
rule over all our knowledge — which are con-
tinually going, reaching, progressing, all
comprehends eternal — & with these
ideas to connect the mind of the
labor & of every human being —
To illustrate my meaning let me
give a few examples of the great ideas
which belong to the study or science of Mind —
Of course, the first of these, the greatest, the
most comprehensive, is the idea of God, the
Parent Mind, the Creator & Supreme Go-
vernor. Every man's declaration is to be
measured first & chiefly by his conception

of this great duty, & to stir a part
right & quickening to the highest aim of the-
In such great
The highest end of the Universe, & revelation,
of life, is to develope in us the Idea of G-
It requires much earnest, patient, laborious Art
is required to do qui see this Infinite Being
as he is, to see above the low, gross notions
of the Events which rush in upon our
senses, our reborn Instincts, & from the Surrounded
world around us. There is one view of G, particularly
suited to elevate - I mean, the view
of him as "the F of our Events", as having en-
dued us with great powers to grow up to per-
fect, as laws ordained to attend thy
to mount to the height of the will; as always
present to inspire & strengthen us, & to give life
wake us ah to mind life, as Lodges with per-
ential joy to our reception of each, as desiring
to communicate himself to our minds perma-
This one idea, expanded in the breast of
a Saviour, is a germ of eternal, more fruitful

ate other science, no matter how extensive
or profound, with knowledge of the finest, outward
finite things. - It places him on the first
round of human beings - you have of great ho-
dogmen - the only demand, the minimum, he has
conduct what it was, who has by that proved
devoted the obedience prompted his conduct to
G -

From the Idea of G - I proceed to another
grand one, that of Man - of human na-
ture of the true dignity of a human being,
This did be the effect of reason, intense stud -
Few men know or get what a man is, - they
know his duties, his employment, his pleasures,
his rank, his fellows, & his outward life - but
the thoughts of this inward being, his spiritual
capacity has hardly dawned on them - & yet
who can live a man's life, who does not
know what is the distinctive work of a human
being, It is entirely to observe how few
men generally are to the idea of a man - how
they act up to it - spread the net that

coding e in true manhood, & how much will
the rule be found short of this standard.
L Love, that high idea of a man, but not
on the laborious mind, is intently elevates
him above even the dark abs mountains
A. Am I asked for my conception of the
dignity of a human being, I think my first
& conception, as the Spiritual principle, called
sometimes the reason, sometimes the conscience,
which, rising above the local & temporary,
discerns immutable truths & everlasting right,
which in the midst of imperfect things con-
ceives of perfect, which is universal &
unfettered, thunders in direct opposition to the
partial, selfish principles of human nature,
which says to me at authority that my
disciple or no power on earth over my
conscience or my own, which commands me to
reverence all such powers as may even ask
my pride, & to do also particular homage as may
comport with it, & which calls me to aspire
with love on all that is beautiful, good,

holy, happy, in whatever they, these attributes
may be found - Thus primitive pentateuch
of shadows forth & even her latter of the
communications - infants of its source - If as
the Divine in the human - & shewn through
them - - we do not know what man is, the
relations of the actual, celestial grandeur of
the principle in the human race are
discerned -

Had I time, I should be glad to
speak of the great ideas belong to the
science of mind, & which sum up, or express in
one bright expression, the principles of
age - the Idea of Human life, of its true
end & true greatness - the Idea of vera-
city, or the absolute & ultimate good & differ
essentially from all the goods - the Idea
of Liberty, which is the summary of substantial
reasons & ends, by its intimate presence to the minds
of this people, is the chief stars of our country
life & greatness - & there must

A grand idea to be given to the labouring man as to every man in that of his own individual dignity - that personal worth is to be understood & felt - that is to feel that he has a value, not as belonging to a community, & contributing to a general good, which is distinct from himself, but on his own account. standing alone, & viewed as a distinct thing - that is not a mere part of a machine - or a machine the parts are useless, but as conducive to the end of the whole - the whole as a means, subsisting for something beyond itself - All the wheels of the whole machine subsist

for the [illegible] which they have done, & the [illegible] entirely distinct from themselves, & end to which is to be determined simply by the constitution it makes to the proposed product. Not as mere not simply
the is a means, but an end - a exists for its own sake, for the [illegible] unfolding of his own nature, for his own dignity & happiness, true he is to work for it, but not servilely, not with a bitter spirit, - not so as to degrade himself - he is to work for the highest principles of justice benevolence, & in the exercise

of a free will Lucretius & all his own character is projected — the own individual dignity, not derived from birth, from rank, from wealth, from outward show, but annexed to the inherent, indestructible powers of her soul, in the power of virtue directed by moral, immutable laws, in the power of purity, in the power of sanctity what is grand & pure, in the power of conscience herself by generates with in the Divine being, & with the children of the Infinite — I do not speak rhetorically or use the cant of faithy moral rhapsody, but

utter any other deliberate answer,
when I say, that the labourer ought
to regard himself as a profound
self respect unknown to the proudest
monarch who sent a hundred dy-
nasty - (A man, who does not feel that
respect when himself who deserves to
be ~~he has neither done~~ ~~that who has neither~~
be reverenced by himself & others.
consciousness of personal ~~with a~~ dignity, can-
not act the part of a man - He may
assume the air of self confidence but
when he should or look solemn, he
must want the beams of a true
man -) The idea of personal
dignity shd become a part of
his being -

I have now distinctly what I
mean by great ideas when
exalt the mind - They are immeas-
urably more exalting than the de-
tails which fill most of our books &
form the staple reading of the
community - They are the mightest
influences in earth - One great thot
breathed into a man may regenerate
him - The Idea of freedom or ancient
& modern republics, the Idea pro-
pagated in various religious sects,
the Idea of Immortality - these
have moved men's souls -
How have they triumphed over
worldly motives - How many heroes &
martyrs have they formed &c -

Great Ideas are mightier than
the passions - To awaken these
in the highest degree of education
& yet it has been little that
is - The education of the mass
of the people has counteracted
even these mechanical habits,
in teaching them to current arrays
& modes of thinking, in teaching
religion & morality as traditions -
If in some [illegible] a rational ad-
herence would take place of the
mechanical - But men feel
bound to act more from ideas
& principles, & less from blind

imparare & imitatio : they should be led especially assisted to comprehend the true perfect of mind, the perfect of the our nature, to become descern what is Divine, Excellent, holy, va- cable, & of everlasting beauty & dig- ate, w that they may become a worthy and to live for, & spread principles of duty to give unity, fervent & consistency to obe- dience are the commandments we all are to adhere after - There are the grand results of exercising power of not on the mist of mind - the who has not caught some glimpses of spiritual perfect, of what con- stitutes a glorious soul, is a low

Jesus, whether there he may un-
derstand —

be enlarged on, & I might show how these
ideas may be awakened on the laborme, & give
them an elevated character for of the educated
many who are active laborers
new people - but I want all [illegible], [illegible]
& wish ... to add
is one grand idea, one of the most ex-
tensive results of the science of mind, which
the laborme in common with [illegible] every
men, may & should receive & feel the truth
by patient thought - It is [illegible] of his
individual dignity -

(See smaller leaves)

Such are some of the great ideas
which exalt the mind / & I am aware that
it [illegible] will seem to many, [illegible] that the great ideas of which I have
spoken, are placed be-
yond the laborme, in consequence of his
want of what are called liberal means
& culture - But they are as available to the
laborer as to any men. It is too generally
overlooked, that the fount of great ideas
is in the inner man. But they belong to an
immortal nature - They could not be

awakened in us, were not the seed of them
men in our nature - Secondly if they cannot be
given by mere teaching - then may for ages
defeat us by, adventure, a true one, & we
may remain as ignorant as at the beginning -
At last, a real hero, an act of a fellow creat-
ure, where one is kindled by a great soul,
will do more to unfold it in ourselves than
volumes of instruction - It is worthy of remembrance
that the greatest ideas first came to us we
know not how - they flash on us as lightning
from it. A man, recently given to the cul-
ture of his mind in books & solitude, finds
himself, and believes, from want of men
the value of his own mind, of his intuitions
powers, & the grandeur of the creat-
ure, & the glory of duty & devotion. & the depravity
of worldly views, & the degree of universal
pollution, & the weight of unrighteous pre-
cepts, & the unmeaningness of rites, & im-
pertinence, & the mind recovers & sup-

herself, how revelation awaking new thrill
for something that he is or has, come of
sometimes to a humble, self-empowered
man - sometimes a common scene in nature,
or a common ~~calm~~ ~~circumstance~~ relation of
life, will then direct to an act a long train
of preparing of means, unknown before - some-
times a part of this kind form, an era in the
life changes the whole future course - It is a
new creation - & how great ideas are not con-
fined to men of any class - They are com-
muncants of the mind to the mind open
to their reception - & labour is a far better
under for its reception than luxurious or fash-
ionable life - It is ever better than a studious
life, when this fosters vanity, pride, & the spirit
of jealous ambition - A child like simplicity in
notes how revelation more than a self-ex-
cultivation of intellect, however far extended -

Before leaving this subject, let me
give a word of caution - In hearts of great ideas

as sometimes springing up of themselves, as sudden illuminations, & have we thought of tasks, that we are to want for them patiently, or to give up our minds entirely to the power - We must prepare ourselves for them by faithfulness to our own powers, by availing ourselves of all means of cultivation which our reason & nature, these illuminations are not distinct, complete, perfect views, but glimpses, suggestions, flashes, given as the all natures or impulses from abroad, to be first upon, to be made use of, patient reflection, to be put by our intellect & active into the true connexion with our other knowledge - A great idea, with reflection, may dazzle & bewilder, may destroy the balance & power of the mind, & unfit to demand exertion - It is to awaken the free, earnest exertion of our powers, to rouse us from indolence to activity & life, that inspirations & the teachings of outward nature are accorded to the mind -

as sometimes springing up of themselves, as sudden illuminations, & have we thoughts of tears, that we are to wait for them passively, or to give up our minds entirely to the power - We must prepare ourselves for them by faithfulness to our own powers, by availing ourselves of all means of cultivation which our reason & wit & more, these illuminations are not detached, complete, perfect ideas, but glimpses, suggestions, flashes, general ideas, like all notions or conceptions from abroad, to be first taken, to be made use of, of pertinent reflection, to be put by our intellect & active into the true connexion with all our other knowledge & ideas, with reason, may dissolve & consider, may destroy the balance & proportion of the mind, & unfit to determine & judge of the merits of the question - If we to awaken the free, earnest exertion of our powers, to rouse us from indolence to activity & life, hurt, (and) inspirations & the teachings of outward nature are accorded to the mind -

it will be understood, that the first object of society is to give enlargement & means of progress to all its members - free as it is to the exertions of the whole number of men's mental energies & natural talents - In the hunger & thirst for truth, for knowledge, for repeated pleasures, which this course of lectures, indicates in those who listen, I see that the spirit of man is not always to be overwhelmed, weighed down, by toils for animal life, & by the appetites for animal gratifications - & do all great exertions in this world, not for its own sake, or for its immediate benefits, but as a token & pledge of a new existence, & to point through the darkness of the tomb - On this account, I take pleasure in speaking here, when I shall feel myself commanded to pronounce a discourse before all the learned & noble assembly of Scotland, it will be, to prove immortality - The age is too thoughtful, we are prepared - by too many interests, to be justified in making pleasure

self-display or for mere amusement - the
who cannot say sometimes ~~to help forward~~ with us
~~her race, to aid the great cause of~~ and
if the great movements of humanity might say
well hold us here -

With these feelings, ~~with these~~ I
propose questions, & am naturally ~~almost~~ necessarily
led to address you as ~~one~~ a stranger, whose
despised, must cause the absence of such an audience,
& that is, the elevation of the labouring poor of the com-
munity - Their work, I have said, is going, on
advancing nowhere
& is rapidly as in this city - I do not believe that on
the face of the earth, the spirit of improvement has
any where
so strongly seized as here who live by the sweat &
labour, as in this metropolis. among ourselves. Here it is only necessary
to meet the cause of these sores, & intellectual culture
with hard work - Here the ~~drudge~~ prejudice against
labour as degrades ~~with~~ is very much
in the place, where the subject, object & home

I have hitherto spoken

I have now spoken of that part of Art which gives clear to the mind, & of the two great elts, Matter & Mind, with which it is to be exercised — I have not had time as I hoped to do to descend to details — could I have entered into them, I should have taught, that part of Art is to be applied especially to the conduct of life, to the decisions of our daily & hourly duties, to the formation of sound judgments on common affairs, to the study of the various methods by which we may promote the health & happiness of ourselves, our families, our neighbourhood, & of our race — That practical wisdom is the highest result of thought — & whatever else we may be by our endowments, we have learned little, if we have not learned the art of living a good, just, kathy & useful life —

I am aware that in this great doctrine
of this lecture, in many as I have done
that fear of that may & ought to be
entertained in the latent multitude as
in the closet, & that startle amazement
prejudices
& shock be met by not a few of
pretexts - those of these prejudices is, that
men & impose to wonder - & they diverse persons con-
sident,
the mass of men were not made to
because
think, that the many are to work with
the hands, & the few to work with the
ah effort
is pain
mind, & to do the work of that for the
used by
rest - Your odious maxims I must reject -
doubt
or to be
I would that a mere equable, destitute of
fractured
genius might
your ground, that ah me might take
part in manual labor, & that more
that ah might be enabled to use the
means for the end of which was made,
& not by any trick - from
the Deluge that G's great gift of

reject

the love of truth - for want of this genius has become
a pest, & scourge to mankind - its breath, a poison-
ous exhalate - its blight & mildew into hotbeds of
pestilence & death - Truth is the light of the
Infinite Mind, purely imaged to us in the
sun, & reflected to us from the universe - It is
the proper & only nutriment, a joy to the
human intellect - Nothing endures but truth - The dreams,
fictions, theories mere substitutes for it soon de-
cay & disappear - What is guidance, what efforts are vain, our hopes
baseless - Accordingly the love of truth, a desire
first for it may be considered as the very
founder of human culture & dignity - Precious
as knowledge is, the love of truth is still more
precious, for without it, knowledge is
wasted, & precipitates into guilt & misery - How
do we detect defect or deceit & in the pol-
ished, but they accelerate & betide the
& heart of reverence & love of truth, an imper-
fect, honest, simple, earnest, reverential
love of truth, a readiness to test & suffer, to love

& be for it - Let the labouring man be entered on this
spent, let him learn to regard himself as endowed
with the noblest power of Mind for the very end of acquiring
knowl, let him learn to regard truth as better than
her daily bread, & to regard the slavery
of the body as not worth the anxiety of
the soul, & the spirit of true & perpetual
elevation touched within him - he has begun to
be a man - he becomes worthy to be one of the
elect few who are worthy to be called men -
His prospect is as large as that of any other class
Nor do I despair of this elevation of the labouring
Unhappily, as yet
the spirit, but nothing is inculcated &
cherished so little as the love of truth for
its own sake, or for the light & dignity
it gives to the soul - The two professions have
as little of it as the labouring man - I think
indeed, that the spirit of fashionable life is
more hostile to the disinterested love of truth
than the handicraft of the poor - Were a
were moral education, this spirit might be awakened
in all classes, & wherever awakened, it will
form philosophers, accomplished & noble minds -

~~Yet, there~~ There seems seem to me
heartening comfort as showing him intimately a
man subject to certain moral & intellectual
failure, & how both must work together for the
beginning. All human culture rests on a moral foun-
dation, on an enthusiasm, devoted effort, on a willingness
to make sacrifices to the truth - What moral power,
force of character would nothing towards an elevat-
ing ~~& awakening~~ & awareness, that I shall be told,
that the work of thought which I have entered
on is difficult - That to collect & concentrate the
mind & ~~to~~ fix it upon the truth is hard - Be it
so - But are we weak enough to help to ren-
der it so - Does any man's character or not,
what task - to concentrate body or mind what strain
expect ~~the practice of~~ ~~place not~~ Does not the child grow
more effort - by ~~& get strength~~ by strong a degree of hardship,
& vehemence & comfort into her efforts - Does
not the difficulty become conquered & joyfully
commit a fresh with turn & defy into plea-
sure - Let the love of truth, of ~~& know~~
~~Then~~, be awakened, & obstacles in the way to
it, such what the mind, & ~~not discourage~~ inhance a new delight
into its acquisition -

(I shall here be met by the [illegible] reason, that the [illegible] class want opportunities & much knowl
as I require - They want books to read & time for
reading - I shall not now repeat this [illegible] that
by [illegible] books - for [illegible] good books are invaluable
aids to the mind - but a very few enough, here
& there better than many - & a little time, given
to or snatched from the [illegible] of the few, will do much
to enable & enrich the mind - The greatest men
have not been [illegible] - Washington
have not been so - if he had been remarked, he
was no great reader - The learning of books is
of little use from experience & reflection - Indeed
most of the knowledge [illegible] ready in these
days, been acquired at little more than second hand
& seldom or never reflected on, & [illegible] turned
to use, is very much a vain pursuit - Exercises
strengthen the mind to commit [illegible] & to reason
application of its reasonings is what is to
elevate the mind, than most of our studies
at the present time - Few of the books read

read among us deserve to be read - short of
those have no knowledge of life, and proved by
the fact that they die the year of the work -
they do not come from heaven, & how can they awaken that
great portion of the minds of this city in which
the spirit of mind and manners - Multitudes
of them are [illegible] light books, what one enquires as to
[illegible] the merits of what they hurry through, or what
seeker new light on the great problems which
[illegible] should be sorry to
[illegible] even reflects mind -
see our Cabinets, exclusive the books for the
readers of ours & our young ladies & young
gentlemen, who like us [illegible] already
[illegible] select as given us for amusement
who read, as they visit, for amusement, who de-
vote no great time, & but little energy
to the subject with fly to the mind -
With this encumbers to the dismay of the intellect
& then pushes away the mind as unpleasant
reads, & see not what fame they can claim
inherent to the laboring man, who certainly

knowledge are thus thoroughly, that is, the heavenly
Lights are very sweetly to themselves to fallen
low creatures — The great use of books, is to make
us to know ourselves, to turn us to the great questions
which great men have been willing in per ages,
to furnish us with materials for judgment, the
exercise of judgment, conveys a manly feeling, to
breathe into us a new impulse & life from high thoughts
for our own — the boundless accumulated
by books, & thus benefit of books may be
enjoyed by those who have not much time
for retired study — (The labourer may read books
enough to help him read, those on Landscape
and the great volumes of experience, of which,
if life, what are every day open to his eyes — a
thus is the highest use of books —)

I have said it, but it is worthy
of repetition, that the great by the desire & labour
because they cannot live in libraries
It must not be forgotten, that
the highest pleasures of taste, light, elevate
to the mind, are not granted by libraries, but
our
the communities mind & control by experience
human life, with its joys & sorrows, its

Lives & alternations, its sinners & virtues? its
& its retributive ~~of~~ which are always pressing on us—
daily wants & human changes, what a library
is this— Every human ~~book~~ being volume
we see & who may not study it— worthy to
be studied— The most ~~vast~~ of books are sketches
~~of~~ pictures of what humanity is or should be—
of human life— How much more enduring
is the original, ~~than~~ did we ~~learn~~ know how
to read it— The labourer has this page
always open before him— & ~~this~~ more,
the labour of every day writes a volume
more full of instruction for it— ah human
productions— I mean his own life— Nothing
work of the most ~~vast~~ exalted genius can
teach us so much as the recital of human
nature, as the secrets of our own soul, as the
workings of our own passions, as the elements of
our own allegiance, as the retributive which follow
our own good & evil deeds— ~~The study of man a~~
~~man~~ in the spontaneous sketches, as he
describes it at the present, in the ~~many~~
~~a high destiny~~ workings of an ~~spiritual~~ life,
with some hint of ~~every~~ man's ~~hope~~ ultimate—

The study of our own history from childhood, of the stages of our development, of the good and influences which have acted on us, of the motives of feeling & passion, & of the great current which is setting us towards the future habitat — future end — this is the study to make us nobly wise & wise of us — has not been not acted to this point of eternal truth — May not the Governess study & understand the larger ends she is himself working in her own breast — The duties of the Governess — P. We then see, that the Governess duty, except this cannot indeed be discharged by Governess, or by have at means of Books, unless a superior book, and Governess can't be by many Books but a few books Governess — but I will not stop here — It is clear the young mans books are needed — it few & better than many — The great art of education, is not — we must always remember is not to give knowledge, so much as to create power, & to give the child the habit & interest of his own mind, & one book, so taught as to accomplish these ends is worth more than Governess as usually read — It

In these remarks I have aimed to remove
these false notions, into which labourers themselves fully
think they can do little words against one
point of that, because in want of bodies - I shall
now turn to prejudices confined to the classes of very
common one, & that the many labourers are not to be called to
hard, studs, contrive to mend, because a few
are inured by 4 to do the things for them trouble
it is said raises up when [redacted] whose office it is
to decree hurt for the rest of the race - Thereby a
manual code are not meant to go together - The
division of labour is a great law of nature - One
man is to serve society by his head, another by
his hands - Let each clash back to its proper
work - These doctrines I protest against - I
deny to any endeavour or clash this members
of Christ - Who can show 4 common to them
for his brethren, to make happiness the interest
of the rich, to blame our own misery as
as of they were not better than we? - Oh

well might a few claim a monopoly of light & air; of scenery & events as of knowledge. Is not the intellect as universal as light & respiration? Is not knowledge as freely spread around as the atmosphere & the sun's rays? Can we imagine that the highest gifts of intelligence, enjoyment, & moral power, were bestowed only to provide for avaricious wants, to be denied the natural means of spirit, & to be turned by industry into the mesh of men made to be members? to grow only on a few organs & faculties, & to leave all the rest & most destitute? — No! or were they made to put forth all the powers of men, especially the best & most distinguishing? — No! not the coarser & more obvious above & muscle — The mind is more essential to human nature than all the limbs, & was this made to be dead? Is not knowledge the right & duty of all? Is not truth above price to all? Is it not as free to the mind as light & the natural elements to the body — & not the mind adapted to that

as just plants, as the eye to light or the ear to sound - Who ~~asks defraud of~~ dares to withhold it from its natural aid, its natural food, clean & pure -

Paragraph -)

It is unknown among those who ~~know~~ compose the multitude - as not intended to think, that at best they can learn but little, & that is what to learn & how to learn good - "A little learning", we are told "is a dangerous thing" - "Shallow draughts" of knowledge are more ~~than~~ generally the meat of the people ~~as it is said~~ can get to the bottom of nothing - & then result of ~~ignorance~~ pain to mankind, such as the ferment of a dangerous set of half-thinkers - & ~~people~~ ~~sent~~ that at ~~the~~ this argument, & the inconvenience of living too much; be of ~~good for~~ valid, at ~~then~~ that none

well might a few clean a mere shell of light
& air, of seeing & counting as of thought. Is not
the intellect as universal a gift as the organs
of sight & respirat
spread around as
can we imagine
conjecture, & moral
to provide any
means of gratt, att
Were the mat of m
grew only on a few
arrows & thence
forth all the po
best & most dest
all bone & muscle -
human nature & mine ends
made to be dead?
& duty of all? Is
all? Is not it
of the mind as
the body - Is

of any of any class ought to know
or who, I would ask, can go to
the bottom of any thing - Where "Learning" is not "little" - Where "drawing
of knowledge not "shallow"? Who of
us has fathomed the depths of
a single product of nature or
a single event in history? - Who of
us is not baffled by the mys-
teries on a ground of sand? - How
contracted becomes the range of the widest
intellect? - But is our knowledge,
because a little, of no worth? - Is
Are we to despise the whom we are
taught us in this neck of creation,
this narrow round of human experi-
ence, because an infinite ocean
of truth surrounds us, which we

as ~~best~~ plants, as the eye to light & the ear to sound - Who ~~asks~~ ~~defended it~~ dares to withhold it from its natural act, its natural food element

Leur -

have no means of calling, ~~&~~ with ~~turns~~ the earth & sun & planets towards it to a point - We should remember that the human, however little it may be as, in harmony with the boundless universe & a state wonderful - We should remember too, that the greatest truths may be gathered from a very narrow compass of information is revealed in her smallest work as truly as in her greatest - The principles of human nature may be studied ever better in a person, than in the history of the world - The finite is a part of the infinite - The great Ideas of what I have formerly

Spheres are within the reach of every man, who thirsts for truth, & seeks it with singleness of mind- I will only add, that the labouring class are not now condemned to the daughter of knowledge so shallow as to merit scorn- Many of them have more of the natural world, than all the philosophers of antiquity, & by her opened to them mysteries of the spiritual world, which kings & prophets were not privileged to understand- (And what ground) are they to be deemed to perpetual inaction, as incapable of useful thought?

It is sometimes said &c-

(Look back four pages)

~~First~~, ~~I~~ ~~decided common objects~~

first, it will be directed, ~~but~~ the Library
~~to~~ multitude cannot command volumes of books
or spend much time in reading, &
~~but~~ then can thus gain the force
of thought & the ideas of great
which ~~I have~~ also were treated of
in the former Lecture? In this
object I have refused a some
occasion, but it is to common that
it should not be wholly rejected ~~It~~
grows out of the prevalent desire
to confound intellectual improvement
with book learning. Some seem to
~~have~~ that there is a kind of
magick in a printed page,
that ~~they~~ gives a higher knowledge than
can be gained from other source. Reading
is considered as the royal road to

well might a few clean a mendels of light
& air; of seeing & creatures as of thought. Is not
the intellect as universal a gift as the organs
of sight & respiration? Is not truth as freely
spread around as the atmosphere & the sun's rays?
Can we imagine that the highest gift of intellectual
enjoyment, & moral power, were bestowed only
to provide for animal wants, to be denied the natural
means of spirit, otherwise exist, to be starved by hidden
Were the mass of men made to be mentors? to
grow only on a few organs & faculties; & to leave
all over a few stems? or were they made, to put
forth all the powers of men, especially the
best & most distinguishing? No man on all hand,
not the coarsest
all bone & muscle - The mind is more essential to
human nature than all the limbs, - was this
& more endowed
made to be dead? Is not thought the right
& duty of all? Is not truth above precious to
all? Is not of truth the natural element
of the mind as sun as the atmosphere of
the birds - & not the mind adapted to that

as best plants, as the eye to light or the ear to
sound - Who would defraud them of dues to withhold
it from its natural diet, its natural food deems
it joy -

intellectual commerce - I have dismissed
of have set aside in my previous re-
marks; but it has taken in them
a hold of minds as to need some con-
sideration - I shall not attempt to
depict the object, by describing books -
Good only good books are among
but more than mines to those who have
can understand them - If has been said
that departed genius is embalmed in
them - But this is surely too little -
They are the very heartkeys of the
great souls of past times
glorious spirits of the past, the Genius
enshrines is there perpetually. embalmed
lives, instead of being enshrined, en-
shrined - But a higher we need not
many books to answer the great ends
of reading - At first, are better than
many.

intellectual & moral powers were bestowed
simply to provide for ordinary events, to
be deemed the natural means of exist, now
absurd & gross, to be hurled by drudgery &
neglect - Is not this right & duty
of all - Is not truth ~~the~~ ~~absolute~~ able. needful ~~as~~
equally needful for ours as to all - In-
deed some men are more gifted than
others, & are pushed out for more studious
labors But the work of mkt is, not to
do this, but to help
the to stand more upon, but to help
the great mind are to make the
great - Their power is to be used not to
crush the multitude to intellectual sub-
jection, but to establish over them a spiritual
despotism, not to worse than pre- others, to
give power higher impulses, to aid them
to judge for themselves - The light which
shines on one soul is to be spread back
& wide - Of all human acts humanity,

the artist is her, who employs great intel-
lectual force to skill. Even the weakest
of her power writ — It is sometimes said,
that the multitude, may think as matter
of the common manner if labe, but not as high
subjects, & especially in religion — But this is the
in general case from no fault of the man —
last subject which the individual should be willing
himself
to surrender to others' dictation — In writing has he
things are
to immediate present with — In writing is it so
important that his mind & heart should be
alive & engaged — In writing, how he may render
In writing, as history shows, is he more likely to be led astray by
pressure of public opinion for himself — Perhaps in
such as assume the office of thinking for him —
a matter subject open to all minds — Its
great truths have the foundation on
the soul itself — & the proofs surround us on
all sides — & from not that of the evidence
of her being in a few books, under a foreign
language, & locked up in the libraries of college
or philosophers — but lies under his name
in the heaven & on the earth, & over in
the mountains animal & plant — &

his word taught by Art was not given to senses & language, but taught to the Eye, to the mark of stone, or mountain, or sheets & on the creature - Let me not be told, that the multitude & actually receive religion on artists, or the word of others - I repeat that all such facts seem to me of late work - the priest, the lover, the Spectral part of the poorest man's pack, is that of which he sees the reasonableness & expedience, that which approves itself to his intelligence, his conscience, his heart, that which answers to deep wants in his own soul, & of which he sees the instinct in his own mind & natural experience - All the parts of his belief, those which he takes on blind trust, in which he sees no marks of fact & divinity, do him little or no good

two years
~~in the most part~~ they do him harm, by perplexing

his ample means, by substituting the jesuitical & artificial systems of theologians for the plain precepts of love & justice & humanity & fidelity

but as long as &c- ##

As long as it was supposed that religion is to be sent into the world by long & learned, awakening penny & acts as a part of the system of police, so long, it was natural to [illegible] recourse to reliq on authority & tradition as the means of its propagation- So long it was desirable to stifle thought & enquiry on the subject - But now that our business is that the true religion of Jesus is to awaken the pure & lofty zeal, & to unite men to God by virtue, benevolence & enlightened love, & as mankind manifest an impatient disregard to the subject & the study of the truth of the human race -

[illegible] ... [illegible]

[illegible] & its great universal attempt is to the people energetic against its pretensions - I indeed Jesus on great variety of ground & and in the world - I wish men to follow the genius & put forth the powers in every useful & honorable way - I do not ask for a monotonous

worlds. We are for two mentimes men - the
vast increase of fashion, which is a part of trade,
prevents entirely the free exercise of men's
powers - Let us have the greatest devotion
of occupation - But this does not imply, that
there is a need of publicity which carries an
number, or that a certain number shd aban-
don corporate interests, & stand apart from the
rest of men as a separate race - their men
work in different fields, & by different departments of labor
perfectly relate, & have one aim, & hold
friendly communication one with - Undoubtedly men
will prefer as friends & common associates those
like minded - those with whom they sympa-
thize most - But this is not to form a
ruinous caste - for example, the intellectual
sect cut the intellect - the priest, those
who reverence Gods - But while the in-
tellectual & the religious, to cut themselves
off by some broad, visible declaration from the
rest of society, to form a class of the over, to
refuse admission into the homes to people

his noble reason, by substituting the jesting
& artificial systems of theology for the plain
precepts of love & justice & humility & fidelity
& so on — &c. &c. &c. &c.

I proceed to
Such presidence. It is better
of such as spontaneously to ordain, & that
this will be wisely given by calm persons
energy of men — I repeat that it is a libel on society,
to suppose
that it can require for its support the
systematic revolt of the multitude of human
beings to ignorance & servility — that it is
a libel
on the Creator, to suppose that he
requires as the foundation of communities
made necessary to the general order the
systematic depression of the majority of
his intelligent offspring — I have no fear in
truth, & its great annoyance is to me proof
enough against its pretensions — I indeed
great variety of sentiment & error in the
world — I wish men to follow the genius
just such power or even appeal
to
another way — I do not ask for a monotonous

worlds. We are for two mentioners now - the
vastness of fashion, what is a part of rank,
prevents continually the free exercise of men's
powers - Let us have the greatest diversity
[illegible] does not imply, that
[illegible]ates or
[illegible]hed ar-
[illegible] from the
[illegible]er men
[illegible]pire to
[illegible] held
[illegible]ltedly men
[illegible]ates the
[illegible]ey upon
[illegible]form a
[illegible]elegant
[illegible]ous, there
feel out the intellect - the [illegible]
the reverence of God - But while the in-
tellectual & the religious, to cut themselves
off by one broad, visible declaration from the
rest of society, to form a clan of their own, to
refuse admission into the houses to people

of ~~ordinary~~ intr ~~intele~~ knowledge & virtue,
& to ~~reduce~~ demonstrate for ever at peptide the occasions
of intercourse with them - wd not worthy the
ape as a man against this unsocial, arrogant
excitement - ~~that~~ of entitlement or pretty may
not be the founder of a caste, or chief ground
Male Tars who have no distinct but whose
wealth, whose costume, riche equipage,
finer houses, drawn lines around themselves,
& constitute them a high class - ~~but that~~
That some shd be riche than others & ~~right~~ natural
& necessary, & could only be prevented by grossly vio-
lation of right - Leave to men the free use
of their powers, & some will accumulate more
than their neighbours - But to be superior is not
to be superior - Wealth ought not to secure to the possessor
the highest consideration
The only distinction, which shd be recognized are those
of ~~intelligence~~, the soul, of those favorable, of
incorruptible integrity, of refinement, of generalle feeling,
& cultivated intellect, of fidelity in seeking
for truth - A man, as portrait as ~~by Stuart~~

Le Les ~~have~~ dieux should be honoured & fond a welcome
every where - I see not why such a man, however
of wealth
counsels, & respected, should not find his way to
be an ~~honoured~~ sought guest in ~~the finest~~ most
splendid manner, & at the most opulent meet-
ings - A man in such unfruitful circumstances
as all the ~~rich~~ looms & costume & thus
of the universe - ~~he~~ was made to kneel
all ~~have~~ present ~~his~~ feet - # ~~May~~ I do & must
fact to a state founded on ~~natural~~ prejudices,
~~& that~~ it exalts the natural above the
became
invented, ~~the~~ material above the spiritual,
~~that~~ it springs from & cherishes a contempt
became
~~that~~ it ~~prefers~~ impede on misperceived & transitory distinct,
became
produce ~~what~~ it alienates men from his nature,
~~turns nobler~~
~~from~~ a greater ~~the~~ use of common humanity, & feeds
man.
jealousy, scorn & mutual dislike - has this
be needed to social order -
2
I acknowledge that in countries,
where the most of the people are ignorant &
servile, the existence of a higher & a

What an insult to humanity is the present difference ~~in~~ of prejudice to upholsterers, & ~~the~~ artificial flowers, & looms, & sewing machines, & needles, and

worshipped must tends to keep them from out-
rage; ~~to prevent by~~ a sentiment of awe, which gave
to ~~fear to prevent~~ more or less the need of fierce & punishment-
But as wants of remark, that the very
means of keeping order in the state of so-
ciety, became the chief excitement & calam
in a different state of things — & thus a re-
culiarly time of aristocracy & high rank-
In modern days this leads the people down;
but when the people by degrees become
more to some consciousness of the rights &
spiritual equality with the rest of the race,
then awe of rank naturally subsides into
suspicion, jealousy, a sense of injury, & a
despotic to resist. The result also are
changed new proaches. Thus does preach the
old world is now perishing. He stranger ~~should~~
Never, that a man, because he was born of parents
of noble, or was born to a title, belongs to such
race, is passing away, & society must pass

To be inserted after 3

#

I am aware that it will be said, that the want of refinement of manners & taste in the labouring classes, will necessarily keep them an inferior caste, even though all political inequalities were removed, & admitting this defect of manners, & grant that it is an obstacle to intercourse with the more improved, though often exaggerated. But this is a barrier which must yield to the means of culture spreading through the community. The end is not reached as yet in any country of human life. An intelligent traveller tells us, that in Norway, a country without many of our advantages good manners & politeness are spread through all classes of society, & that "the rough way of talking to & behaving with each other, characteristick of the lower classes of England are not found there". Not many centuries ago the intercourse of the highest orders in Europe was marked by indelicacy & ferocity, but time has wrought there changes. It

The same cause of removes what is repulsive among
those who visit their lands - I cannot believe
that coarse manners, boisterous conversation, slovenly negligen-
ces, filthy customs, rashness, indecency are to be entailed
forever descend by necessity from generation to generation in
any portion of the community - I do not see why neat-
ness, courtesy, delicacy, ease, & deference to others' feelings may
not be made the habits of the laboring multitude -
A change of costume or of manners seems in respect to
manners - Let us hope that it will be a change
for the better, that they will escape not a few
future returns of refinement, that they will escape
the servile imitation of what is hollow & unrefined,
& the substitution of tinsel shows for genuine, natural
courtesy - Unhappily they want few good models on
which to form themselves. It is not one class alone which needs reform in this particular. We all
need a new
social intercourse, which shall combine genuine refinement
with real kindness the two great elements of politeness, self respect
& a delicate regard to the rights & feelings of others,

which shall be free without reserve, & earnest without
pretence, which shall be graceful yet warm hearted, &
in which communication shall be frank, unlabored, even
flowing, through the absence of all assumption & pretence,
& through the consciousness of being safe from hearts, rid-
cule. You ~~would indeed~~ constitute a grand ~~scene~~ reform, ~~& would~~
with begging ask it ~~have~~ & a helpmeet. Little known in social life; & absence
shall it come? You were & devoted of all and thus must
contribute to it, & if we not why the labourers claiber
may not take part in the work. Indeed when I
consider the great scarcity of such aids, & their
great fitness to the spirit of Xty, I am not sure but
that "the golden age" of manners is to begin among
those who are now despised & for their ~~rudeness~~ want
of refinement—

how a sense of revolution stir silent or bloody,
until a more natural order takes place of
declaration what gives originally out of force
their assertions, instead of given order to
society, is now ~~to distribute~~ convulses it - to em-
bitter is it for arbitrary human adventure permanent
only to degrade human nature - never to
the principle of justice & freedom -

~~But~~ I do not these remarks I have
given the name of prejudices to the old opinions respecting rank & re-
~~pects of~~ spects the need of teaching the people from early
~~prejudices~~ - but allow them to have
taught, a foundation in truth, suppose high sense of rank
to be necessary to dignity - suppose that the
punishment of adultery were the feudal, when
antiquity was in its prime days, when,
the rule, appeal to the laws committed more
murders in a year than the great multitude
in twenty - All our old laws, & that we have
reason to look with envy on the past - One
thing is plain, - the past is gone, the feudal

is dismantled, the distance between classes
very much reduced
comparatively nothing. Unfortunate as it may be,
the people have begun to think, to ask rea-
sons for what they do & suffer, & believe, &
to call the past to account - old bells are gone.
When, old schemes gone - Men can no longer
be led blindfold by hereditary, state-craft,
forms & shows. Allusion & to best that has ever
served rest on the deference of the multitude,
the multitude will not longer be quietly, when
(they are) uninformed, but after comparatively
why they too may not have a share in social
blessings - such as the state of things, & we must
make the best of what we cannot prevent -
right & wrong, the people will think, & as it
is not important, that they shd think justly,
that they shd be instructed at the same
time, & instructed how to seek it,
that they shd be established by wise culture
in the great principles of all religion &

society rest, & be protected from speculation
wild speculat by intriguing ~~&~~ unprincipled
& ~~ambitious~~ ~~minded~~ men - Nothing now can avail
us, but a real improvement of the mass
of the people - No flatte foundat can be
laid for an ~~but~~ on men's minds! - Alas many
as the ~~truth~~ is, it should be told, that out-
ward institutions cannot now secure us -
A mighty power from institutions has come
into play among us, the judgment, the opinions,
the feelings of the mass; & all below of sta-
bility which do not rest on the support of the many
must perish -

But a more serious ~~blot~~ to the
intellectual element of the ~~labouring~~ class
remains to be stated - It is said, that the
labouring man can ~~get~~ obtain for himself & his
family only by a degree of labour, which forbids the
use of means of improvement - His necessary tasks
leave not time or strength for thought. Political economy, we are told, ~~shows~~ that pop-

what outstrips the means of improvement, passes
in irrepealable sentence of ignorance & degra-
dation on the labourer. It can live but for one end
only alive - it cannot give time & thought to intellectual, moral
certainly with great weight force to old.
not without weight here - but it does not
decrease me - first, this object generally comes
from a unknown source - It comes from those
who abound, & (who stand more in need of help than of any
other human wants) are most ignorant, who have little
or no concern for
the works both down on them - rich poor, who are
willing but often too dear all the comforts of
life, & want any moral order & good to stand able the people,
secures them personally comfort & gratification -
never The real object, & the strong
man of business easily discover
that state of things with accumulates on them
arises all the blessings, & on the neighbourhood
all the ends of life - but no man can
judge, for the multitude, what is good or necessary
neither but he who feels for them, has

Nature has
heavy loss
on the
mass of
the people,
& tends
to set up
our treasures
& dream
of improvement
against na-
ture -

where equity & benevolence are shocked by the thought, that all advantages are to be monopolized by one ~~generation~~ set of men, & all disadvantages by another. I want for the judgment of ~~want of~~ profound thinkers & ~~comprehensive~~ intellectual experts, formed after ~~to~~ the study of political economy & human nature, ~~facts~~ to find & human history; nor should I readily, even on such authority, despair of the melioration of my race.

Look forward ~~to~~ these pages "Another generation"

In the next place the object under comment is very much a reflection of the old doctrine, that what has been must be, that the future is a repetition of the past - & society to tend forever the same point - but can any thing be plainer, than that the present credit of the world is peculiar, unprecedented, that new powers & new principles are at work, that the aphthean is ~~to~~ ready to act in a manner ~~entirely~~ completely subversive of ~~the~~ all that is, that the credit of labour is in many places greatly improved, & the intellectual arts increased, that abuses, once that appeared to society, & ~~that~~ seemed entwined with its fibres, have been removed - Do the rest of men stand where they did a few centuries ago - &

do not new circumstances, if they make us
fearful, at the same time lead us from
despair - The future, be it what it may, will
not resemble the last - The present has new
elements, which must work out new ideal
of new uses - We have no right, in the ground
of the immutability of human affairs, to
ground, as far we have here, the hope of
social progress - # (Ask forward two pages, "Another consideration &c.
2d page 5th sheet -

Another consideration, in reply to
those doubts, that as yet no community has
seriously set itself to the work of improving all
so that what is hopeless ~~what may be done~~ remains yet to be ascertained
its members, / Great minds have no where
solemnly, earnestly undertaken to resolve the
great problem how the multitude of men
may be elevated - The ~~obstacles~~ ~~to be~~ is
~~made~~ - Still more the multitude have no
comprehended distinctly the ~~true~~ Idea of ~~a higher~~ for
where as yet ~~exists~~ the / Idea of deliberately & solemnly
~~real ideal~~ prospect / resolved / to produce it
to reality - This great thought hovers as ideally
forms on yours, / & is declined & believed

No trial has been made to determine how far ~~to be done by~~ liberal provision, ~~to the needy~~, can with be made at once for the body & mind of the labourer. The greatest social art is yet in its infancy.

Inserted 14 page 9 sheet 5-

Again, I am not discouraged by the doubt, that the labourer, if encouraged to give time & strength to the elevation of his mind, will ~~enfeeble~~ starve himself & his family in the country, when I consider the energy of mind. The highest power in the universe is mind. This created the heavens & earth. This has changed the wilderness into fruitfulness, & linked distant countries in a mutuality to one another's wants. It is not to brute force, to physical strength, it must look as to sight, to intellectual & moral energy, that men owe their mastery over the outward world. It is mind which has conquered matter. So ~~explain~~ learn, that by every advance of a people's mind, we shall ~~enhance~~ increase their, it is to be heightened at a thousand-fold. I believe that with the growth of intellectual & moral power in the community, its productive power will increase, that capitalists will become more efficient, that a wiser economy will accumulate wealth, that enlightened research of art & nature will be rendered, I believe, that the means of living will grow cheaper in proportion as a people shall become enlightened

self-respecting, resolute & just - Bodily or material
forces can be measured, but not the forces of
mind, nor can the results of increased mental or
energy on a part be foretold - Such a community
with head down obstacles now deemed insuperable, & even
turn them into helps - The outward - The home of a people has on its mind,
& of their refinement & enlargement, it will bring external
things into harmony with itself - It will create
an outward world corresponding to itself - If however
I err in this belief, if by means time & means for
improvement to the multitude, the [illegible] industry &
capital should become less productive, & still
pay, I cannot see the wealth & not the mind of
a people - Nor do I believe that the physical good of
a community would in this way be diminished. The dim-
ination of a country's wealth, by [illegible] occasioned by general at-
tention to intellectual & moral culture, would be followed
by very different effects from those which would attend an equal
in a different way, brought about
[illegible] by sloth, inattentiveness or ignorance. There we un-
deed be less productive product, in fact a country, would
but the character & spirit of
effect a much more equal distribution of what would

produced, & the happiness of a community depends only more on the distribution than on the amount of its wealth - We have reasons of the future, I do not claim any special prophetic gift & do not indeed presume to offer myself as a prophet in any general sense, for no man is able to foretell distinctly the ultimate, permanent results of any great social change - But as to the case before us, we ought not to doubt - Let us never lose our faith in the principle, that by united exertion in a country we effectually govern circumstances & casters presents, or by the elevated & enlarged spirit of its citizens - So great has seemed to us a purpose to ensure - If this fail,

"The lofty firmament is rottenness,
And earth's base built on stubble."

I have said that the benefit, which I have considered, seems to send much superior to the experience of the old world. Here an artificial constitution of society, laden with power, weighs most heavily on the labourer, & he must in the main carry out by toils for a scanty subsistence - I am sorry to add, that the objects receive a degree of confirmation among ourselves - There are among us those, whose labours fail to avert want & who seem to be cut off by their hard condition from the means of improvement - But this evil is in most cases to be charged on the fault of the individual, & may be greatly diminished - It is too often the

consequence of want of self control – Allow me to suggest
a few means by which it may be demonstrated, –
by which almost all a man can may secure of pecuniary
of self culture – In the first place, how much money
some L Strength &c – (see third page of sheet 5 –

to work wonders - How Prometheus, Man reveals
must chiefly come - Little can be done by Men
by Stars, till a Spirit is touched in Him
breasts - & under this impulse, ~~they~~ cannot
fail - The people, ~~have often proved how much they~~ can accomplish under
as history shows,
the power of a great idea - ~~They have~~
~~What have they not effected~~ in critical moments
done & suffered for country, for Religion -
How much have they often
The great idea of Man elevates us only as-
genius to unfold starts within Him. -
its energy is not to be foretold - At once
were it ~~in~~ distinctly seized, ~~unfolded, proved~~ be
concept of this kind ~~would be~~ a new Babe created
the Skeptic ~~would~~ became ashamed of his
into them - & ~~would then learn how vile~~
the Object, ~~that they cannot~~ Under this impulse, ~~they~~ would create time -
and time a strength for that - ~~Men, under~~
strength for their ~~high~~ aims, & ~~would~~ not only regenerate themselves
~~the quickening influence of~~ a great idea, ~~can~~
but the communities. ~~#~~ Great Ps & "Et gaia &c"
~~ates strength & time~~ - We shall find two, ~~three~~
as great as a people a drama in the spirit &
power of Prophet. ~~The~~ Then entered at once
present sense & sense of events & progress
in spite of political comments, & advance
Great mind is richer to mankind, ~~that~~ men's
physical bones may be measured, spiritual ~~one~~ cannot
mind energy has immense power even in
be determined,

state, & consequently that the means of every such person
should just as much as possible become enlightened & irradiated. There are not only known principles, but many influences, by which mind forms establishes an empire over the outward world. Hence no doubt the great object of this lecture (& getting hopes of labouring men) if they would not only regenerate themselves but change the face of the whole community. There is consistent assurance given to a man who believes in God, & that it is his great purpose to form & enlarge the human soul. I shall consider it, in reply to the objection, that the necessary tools of life exclude improvement, as may be shown not only from general history, but from the present condition of this country. By far the most worthy view of this country is that in which the influence of the self-respect awakened by our institutions in the mass of the people. Our prosperous classes are much like the same classes always, but as we believe, of purer morals. But the great working multitude is far behind, & the

get knowing hopes of labouring men

community

condition of the working multitude.

institutions in

Hence

classes working, have more to state & are going in a collectively,

get here are no signs of servitude, but are in a declining state. poorest people

labourers of the countries — No man can converse
with them, without being struck & delighted with
the vigour of strong & sound intellect, & manly
principle — & who is accustomed to set bounds to
this progress — In improvements, the first steps are the
hardest — The difficulty is to excite the men's
minds, not to restrain them when excited. after the
Every accession of light & strength is a help to new aquests — Look Book two pages "Steele" under 4th page 4th sheet —

It is true that in this country, many are fled the task necessary for substantial improvement. do indeed deprive many of the means of, subsistance Two many are crushed by excessive labour — But this evil may be greatly diminished — It is to often the consequence of want of self-control — For example, how much time & strength money might be saved to a considerable number by a strict temperance — Most wholesome remedy pure water would cure the chief evils in many families of the poor — Were the sums still wisely appropriated to the improvement of the people, which are now lavished on ardent spirits, we should have no — temperance not only wastes the money, but

cook —

the health & the minds of men — A man,
who should exchange what he eats moderate
drinks for water, would be surprised to
learn that he had been laboring under a
cloud, in and an habitual superficiality,
& would become conscious of an intellectual
energy of which he had not before dreamed —
The labourer would exhaust less, & less
labour would be needed for his support,
thus his desirability to cultivate his higher nature
would in a measure be removed —

In the next place, thus decisively
might vitality more be removed by a strict
economy — The prospect of this country has
produced a world system which extends to the
laboring multitude — # It is indeed important that the standard of living in all classes
should be a high one, In other words, that every man of the community
from fare which in many Countries would be
should be accustomed to & shunned seek for himself & his family the comforts of life, under
that luxurious # Plant made of living is in the
standing by comforts the means of over a
and the most luxurious with secure health
ing & cook supplies of human wants or wish are but fitted &
physical vigor — & every indulgence not required
secure vigorous health — but having made this provision for the outward
for this it is wise for a man to renounce — &
like, he should give himself up to nobler objects, & as duty calls he
cannot too cheerfully
will especially renounce, if by indulging the
indulgence of appetite is required which may stand in the way of his

how few are [illegible] how few are [illegible] [illegible] be secured

how many among us [illegible] to aspire

how many [illegible] to endure [illegible]

to the love of them, to the desire of outstripping others,

to the habits of expense that grow out

of this in a trading [illegible] — the labourer is in

danger of contracting [illegible] and [illegible] tastes, and the [illegible]

[illegible] where he gives himself [illegible] to accommodation [illegible] for gain.

as the rich men We boast that in this country

every man may better his worldly lot — but the privilege

[illegible] rightly used is a great one — but when it

[illegible], instead of being used,

when it

[illegible], inflames unduly, Because the

[illegible] meagre [illegible] dream of wealth incites

plunges men into excessive labour, fevered anxieties,

reckless

exhausting cares, [illegible] expenses, [illegible]

our glory becomes our shame.

[illegible]. In all classes here, property

time & property are often [illegible] or [illegible]

them, & an indulgence [illegible] a vague body

a man may complain that [illegible] leisure for

mind — A labourer [illegible] seemed a real,

thought & self-instruction.

comfortable home, & a [illegible] time, [illegible] all

only men of this world, but [illegible] consecrate

economy, & leisure to the cultivation of herself & her family, to the best books, to the best teachers, to pleasant & profitable employment, to generous sympathy & the claims of humanity, to generous sentiments, & to the enjoyment of the beautiful in nature & art — but probably the labours of prudence & anxiety to obtain the next meal, instead of tying to rise above him, as he often may, by noble aspirations — The young female domestic & the young apprentice, called a taste for pleasure, or this often incapacitates her after for the duties & employment always the spirit of improvement, [illegible] to prevent a vain show. The latter & best of the labouring classes become future; & to give more cohesion; — nothing can compensate be spent on the soul; & multitudes are, self- doomed to ignorance & [illegible] poverty, these [illegible] fact that there is no [illegible] has made a whole great [illegible] part to whose [illegible] old complaints of the [illegible] — Have [illegible] improvements of the [illegible] meliorated a [illegible] proportion as advanced — [illegible] [illegible] to about [illegible] calculated

~~the compassionate of his Creator & defect~~ ? Is this ~~Cause~~ ever what remedy ? Is human nature always to be ~~remained~~ restored to its natural circumstances & dimensions. Is the natural always to ~~remain~~ what ever be mind men ? Is robbery & cruelty never to ~~be~~ seem to ~~them~~ us among us ? May not a reform begin in this particular ~~the~~ Colonies state. ~~Sure~~ it seems ~~w~~ desirable in the mere supreme ? ~~Cannot the~~ Colonies, whose conduct calls him ~~w~~ loudly to ~~contradict to~~, complaints of ~~Capts~~ habits, ~~Tribes~~ his stand against his love of drink, with despotic weakness, can ~~not~~ ~~w~~ mere mend among the Savages with especially ~~more~~ more ~~of~~ ~~the~~ ~~most~~ helpless, unfortunate & unemployed ~~members~~ in the community ? ~~Cannot~~ the Colonies ~~clap~~ retire to measure mens ~~conscience~~ by natural reason, & form ~~the~~ ~~Laws~~ civil ~~Laws~~ on ~~Laws~~ ~~Laws~~ ~~Laws~~

for the business of their own time closest,
they will partake in intellect, in taste,
in honorable qualities, & in present enjoyment,
that great majority of the prosperous, who are
plunged into indulgence, or enslaved to embry
sloth — They make self denial, how might the
burden of labor be lightened, & time & strength re-
deemed for improvement.

I have taken as the
Here is another means by which
temperance & economy, as means of saving the
laborer from that excess of toil, which, we are
told by the theorist, must cut him off from the
pursuits of thought & spiritual progress — I
cannot but think something may be
done towards the same end by an in-
creased attention to health in the working
class — Health is the only man's fortune
& he ought to watch over it more than he
watches over his largest investment — Health
lightens the efforts of body & mind — What it enables us
to do
much work into a narrow compass — What a

little can be acquired, & that little by slow & extremely toil - for those reasons, I cannot but look upon it as a good omen, that the first a circulating among us should treat upon the most useful knowledge we are in possession of, the structure & functions & laws of the human body. If it is in no small measure true our own fault if our descare & debility are censured, a remedy is to be found in knowledge - Once let the mass of the people be so far enlightened in the first principles, as to understand clearly, that descare is not an accident, but her fixed curse, many of our pains can be cured, & a great measure of suffering (want, & consequent intellectual depravity) be removed - more ... only attained, people, and our apply these knowledge not only to the more private habits, but to the government of the affairs, which I would instil on municipal regulations for the good of our community) general health. - They ought to secure a system of measures either at public expense or by a private company, city, for supply of at the purest water,

I hope, I shall not be thought to go too far into details, when I add, that were the rights of the people, the purpose

Thus they owe to themselves. They ought to form

& so forbidden the erection of buildings, but
to prevent disease.

What a sad thought, that in this metropolis, the steppings
who God sees most suitable, pours forth on land &
least, the steppings of our light & water, should in
the case of many families, be so limited or so mean
as impunities as to impair instead of invigorating
the frame. With what face can the great cities of
Europe & America a boast of their civilization, when
within their limits, millions perish for want of God's
pure, most [illegible] gifts - Can we expect improvement
among people who are cut off from nature's common
fountains, & want those streams influences of the elements
which even savages enjoy - In this city how much health &c -
(Look back)

commissioners
for markets & Would not the letters of contemptible
able room (be made a legal offence? Would not)
& the crowds of such numbers into a room as
must breed disease, & may infect a neighbourhood be forbidden as to impede the erection of a pestilence? In how
as much
& the revenues now raised
the remedy lies with the people themselves - enlarged
on this
point

because I feel I am pressing
that the relief - (there will never be wanting men of kind
morals, manners, decency, hearts, who will avail themselves of the neces-
self respect, sities of the laborious & extort from him rent
comfort, for dwellings hardly fit for the animals, nor
as well as with hope in better circumstances be very an-
the health xious to redress the grievances of their fellow
& physical people at labouring class must require that
comforts of the health of the city should be a deeply
a people, object of the municipal administration, as in
depend on & in doing they will do something for that much
circumstances at once
more than not only the body but the mind -
on the but not only outward comfort
laws in but the means of spiritual elevation -
which they
live -

In these remarks I have suggested
that the public by the influence over the laws, may
by the pressure of [illegible] - I am bound however to
add, that the labouring class ought not to
exert much aid of this kind from govt - One
of our dangers is, that we are prone to look
to government, for what it cannot do, for what we
must do for ourselves - No legislature can perform
of our daily work for us. It can do little more
than remove obstacles to our own free

& for prohibiting the erection of buildings, but
~~the conditions~~ as must generate disease —
& must hinder & low mining lanes are saved
fined ~~capacity~~ to the fractures of letters
cellars & ~~tenements~~ rooms which cannot be venti-
lated, or which want the benefits of light, free
air, & pure water, & the means of removing filth
We forbid by laws the sellers of putrid meat in
the market — Why do we not forbid the sellers
of worms or other putrid, damp & foul vapours,
& nuisance are worse as more destructive as the
worst food — Did the people understand that they
are as truly poisoned in mill houses as by tainted
meat & decayed vegetables, would they not abhor
criminal persons for hire just as criminal persons
for markets & would not the letters of enlightened
able rooms (be made a legal offence? would not)
& the crowds of such numbers into a room as
must breed disease, & may infect a neighbour
hood be forbidden as the imports of a pestilence
as much
The remedy lies with the people themselves —
of the grievances now stated

& the houses enlarged on this principle

be wanting men of hand
with avoid ~~freedom~~ of the necessaries of life
~~of~~ of the labourer & extract from him rent
respect for dwellings, lands fit for the animals, nor
Limited &c
enjoyment, with hope in better circumstances be very an-
as well as
the health
& physical
comforts of
a people,
depend on
circumstances
more than
on the
hours in
which they
labour.
duous to redress the grievances of the
people at labour, that must assure
the health of the arts, that be a deeply
rooted of the municipal & monetary, &
in duties they will do something, perhaps much
at once
not only the body but the mind
towards necessary not only attained comfort
but the means of further elevation

In these remarks I have suggested
that the public by the influence over the laws, may
by the measure of taxation, increase the means of enjoyment.
add, that the labours ~~of the~~ class ought not to
exhaust more and of their land from year to - One
of our dangers, is, that we are prone to look
to government, for what it cannot do, for what
ment do for ourselves - No legislature can perform
of our daily work for us. It can do little more
than remove obstacles to our own free

workers – You are to be assisted not by the laws,
but by your arms (~~powers~~) & minds muscles – Government can
do little for us except negatively, indeed – It can
secure our rights, which is an inestimable good –
but on ever our private energy & our personal, domestic,
social, habitual ~~trust~~ duty rests – Government may
indeed ~~sometimes~~ apply stimulants to industry by in the shape of
bounties, or tariffs, ~~or an~~ ~~ab~~ experiments of for
indefinite extension of credit – but what it does good
by its interference, where the good result what
for a season
it promises be not a decrease & calamity, what
the shocks, revulsions, pressures all grow out of this
system of excitement do not more than counterbalance
its advantages; a wise man may question –
..... If
parties may be united, government does little but
by its schemes of policy to corrupt the people;
it; be the country is kept in perpetual fever, for
in order that
the end ~~very end of removing alleged~~ abuses; which,
as we are told,
this or that administration has fastened on the
State – Government is a coarse, rude instrument, acting
chiefly by ~~brute~~ force, makes an appeal to the
& commanding chiefly by selfish men;
higher principle, & such an engine must not
be expected to bring relief to the deeper evils

There is one of the means by which
light the hopes of love —
the laboring class may redeem time
& strength for improvement — or
that which deserves a moment's thought —
They may be made for themselves by
the debauchee, punishment
sentence of the condemned to
theft —, by that heredity sin of most
men — Graphically this class may be
saved by the goadings of necessity
from the clutch which preys on the
mere pittance — But there
are among them those who, work-
ing earnestly & reluctantly, bring little
to support the work of one
poor one many, shrink from
the faculties, & form little

home almost unable to do it
more of stint & resolution - accom-
plishes the sluggard's work per-
haps in half the time - He
loses in his way to his flight,
& the moisture of dewy earth,
which does not his wings; he
cannot the means of intellectual
& moral life -

In most countries it weighs oppressively on the labouring class. Here it secures their rights. For this enormous boon, let them honor & esteem it, & let them fear, lest they turn it to evil, by seeking from it aid & benefits, which can come only from the intellectual & moral progress of society.

from every harm ~~from~~ ~~them~~ ~~we~~ ~~fear~~ ~~they~~ ~~cannot~~ ~~legislate~~ ~~from~~ ~~there~~ from ~~contributing~~ commercial ~~pressures~~, which ~~affect~~ ~~on~~ ~~contrivances~~ ~~of~~ ~~ourselves~~ ~~can~~ ~~find~~, ~~& continue to~~ ~~on~~ ~~comfort~~ ~~of~~ ~~not~~ ~~wanting~~ ~~but~~ ~~the~~ ~~labourers~~, ~~robbed~~ ~~of~~ ~~employment~~ ~~for~~ ~~a~~ ~~few~~ ~~weeks~~, ~~tender~~ ~~in~~ ~~the~~ ~~first~~ ~~instance~~ ~~to~~ ~~beggary~~ ~~&~~ ~~the~~ ~~her~~ ~~family~~ ~~want~~ ~~at~~ ~~home~~, ~~&~~ ~~the~~ ~~fears~~ ~~of~~ ~~a~~ ~~state~~ ~~darker~~ ~~days~~, ~~or~~ ~~a~~ ~~fear~~ ~~conduct~~ ~~for~~ ~~carrying~~ ~~the~~ ~~work~~ ~~of~~ ~~our~~ ~~own~~ ~~improvement~~ ~~with~~ ~~the~~ ~~people~~ ~~now~~ ~~here~~ ~~for~~ ~~government~~, ~~let~~ ~~them~~ ~~not~~ ~~look~~ ~~for~~ ~~more~~ ~~from~~ ~~these~~ ~~servants~~ ~~of~~ ~~theirs~~ ~~than~~ ~~to~~ ~~be~~ ~~deceived~~ ~~and~~ ~~to~~ ~~their~~ ~~loss~~ ~~the~~ ~~labourers~~ ~~that~~ ~~may~~ ~~by~~ ~~temperance~~, ~~economy~~, ~~& care~~ ~~of~~ ~~health~~, ~~& an~~ ~~honest~~ ~~confidence~~ ~~of~~ ~~look~~ ~~& unwearied~~ ~~industry~~, ~~acquire~~ ~~the~~ ~~means~~ ~~of~~ ~~state~~ ~~comfort~~ ~~& clear~~ ~~&~~ ~~I~~ ~~state~~ ~~not~~ ~~the~~ ~~my~~ ~~personal~~ ~~aim~~ ~~here~~ ~~here~~ ~~not~~ ~~to~~ ~~need~~ ~~to~~ ~~give~~ ~~instruction~~ ~~in~~ ~~details~~, ~~as~~ ~~to~~ ~~show~~ ~~how~~ ~~a~~ ~~present~~ ~~contracts~~ ~~our~~ ~~com-~~

Invent may increase its resources, & in
every conduct do much to realize its great
aim - The difficulties in the way of the
laboring class have, and be as nothing, and
in this country
result from numerous insolvables, until the
Spirit of progress be once roused into ac-
tion the great idea of the sacredness of
once take hopes of its success - Shame must
mean will make at the longest that the
labour may be but to produce such a
rely demand for the purpose of decency -
rather less - but to do, have developed the powers
of a grand that is of generous purpose -
are no judges of stars - they may be ignorant
dream, that enthusiasm is not wholly a dream,
& that it is not wholly unnatural for individuals
& bodies to get the idea of something higher & more enduring
than they have yet attained

Would time permit I might
point out several circumstances of the times
which encourage hope of the progress of the
mark of the Institute - I will please only
This warning is my last token out of which make

only

~~at~~ low ~~or~~ Rose. urgent-
the point is, that the respect for Labour is necessary ~~&~~ rank must ~~the~~ old prejudices against manual toil as degrading a man, or putting him in a lower sphere are wearing away ~~&~~ the cause of this change is full of pleasure- for it is to be found in the progress of intelligence, ~~&~~ freedom, all of which cry aloud against ~~the~~ old ~~cruelty~~ barriers created ~~between the~~ deepest shades ~~&~~ what shadows ~~&~~ ~~they~~ ~~especial~~ sympathy ~~&~~ regard for those who bear the heavi- est burdens, ~~&~~ create most of the ~~true~~ comfor- ~~&~~ enjoyments of social life- The contempt of labour of which I have spoken ~~is~~ a reach of the old aristocratic which formerly prescribed tradi- as unworthy of a gentleman, ~~&~~ must die out with other ~~false~~ prejudices of the same class origin; ~~&~~ the result cannot but be happy- If a hundred ~~for~~ a day of men to respect themselves who ~~dare~~ denied respect by all around them; ~~&~~ ~~that~~ recent touched on as de- grade, will have a tendency to degrade those who follow it- Away ~~has~~ with ~~&~~ the

dea of society low or manual labour - Here
is society to a religious man
is society the body in the dear light, God
has employment with for the vast majority of the human race
and he unworthy of any man, even of
the highest - That state of society is degraded
blind, sadly perverted & corrupt, in
which a man's vocation puts him a denies
him any of the privileges of social life -
were the employment which cannot be dignified with,
If indeed there be an employment which fits
when yet tended to degrade such as might be devoted to it,
the nature a degrading, I should say, it
might be shunned by the whole race -
that be established by extreme aversion, instead of being
that be established by extreme aversion, instead of being
that could (as the sole vocation) or one man or a few - Let
no human being be confined in his height
nature to when in short a trade under
for the outward prosperity of the state -
foot & so far as manual labour from be-
neaten contempt or not slight, that it will
be found, when united with true means of
spiritual culture, to foster a sounder judg-
ment, a keener observation, a more creative
energy & a purer taste, than any

the vocate - Than hands of the few, of the many — & the many will be found it ought to have also the means of procuring the most effectual means of procuring {one immense advantage is already enjoyed by the Labours class - they labour with a distinct object & do see the duty - it clear more from conscience, from & ends seem to be daily use - they feel that they ought to look for themselves - their children - Not so that class who are born to have a claim for patience - It is no man's duty to grow rich - the accumulation of wealth are the results of wealth accumulation are accident to their work not by conscience, but by very doubtful principle of action - they seek what may serve a purpose to themselves the families, what tends to pride & self indulgence, to the exercise of the mind in the pursuit of sensual good - & it is a balance for many disadvantages, & comes in aid of them - it will be said, that the want of the means of progress -

(cont)

refinement of ~~of~~ manners & first classes in the labouring classes, necessary to ~~the~~ the diffusion of knowledge & a taste for reading in the labouring classes, & want of which is a chief obstacle in the way of their improvement. Not only is it necessary that the labouring classes should be furnished with the means of knowledge in whatever branch they may wish to cultivate — almost the whole volumes which are every day sent from the press for mere amusement, there are works of great value in all departments published for the benefit & the mass of readers — Names of inestimable are thrown out, to which others are resolved to attach & learn — literature is now adapting itself to all wants, & I have little doubt that a new form of it will soon appear for the special gratification of the labouring classes. Thus

class & all classes to associate just reason

~~with laborious classes we need a new department~~
with
Lowell for its object, to show the progress of
the various useful arts, & to preserve the memory
of the founders & of men who have lived the
world and ~~the~~ obliged by great inventions -
Every Trade has ~~great~~ illustrious names on
its history - ~~the~~ Some ~~have~~ trades can number among
those who have followed philosophers, poets,
men of true genius - I ~~should~~ would suggest
to the members of this associat, whether a
course of lectures intended to illustrate the
history of the more important mechanical
the great discoveries that have enlarged our knowledge,
& of the illustrious individuals who have pro-
moted them, ~~would~~ might not do much to en-
-hance & at the same time to elevate them -
Such a course would carry them far into
the last, wd open to them much intelligence
formation, & at the same introduce them to
men whom they may well make the models -
I would go further - I should be pleased

rebe[illegible]

[illegible] un[illegible]

place[illegible]

must give place to [illegible] better [illegible] — Not
encouragement of the
long ago, the highest classes of society were
[illegible] by indolence & fierceness — But time
has worn out these stains — & it is re-
moving, I trust what is repulsive among these
who toil with the hands — I count as these
latter, because nothing in society, but the dis-
fusion of self respect thro' the laboring class is
an important means of the elevation, among
always by self respect, not = vanity, self-re-
cect, or the half-witted fondness, which cries out,
"I am as good as you", but a man's consciousness
that he is a man, that he has a soul, & that
the noblest improvements & blessings of human
are within his reach —

To [illegible] lead the laboring
class & rich classes to associate just human

~~the labouring classes we hold a new dependant~~
will
Lecture be its object, to show the progress of
the various useful arts, & to preserve the memory
of the founders of men who have confer the
world and ~~the~~ obligation by great inventions -
Every Trade has ~~great~~ illustrious names on
its history - ~~&~~ Some trades can number among
those who have followed philosophers, poets,
men of true genius - I would request
to be members of this associat, whether a
course of lectures intended to illustrate the
history of the more important mechanical,
the great changes they have confered on society,
& of the individual who have pro-
moted them, might not do much to en-
courage & at the same time to elevate them -
Such a course would carry them far into
the last, we do open to them much entertaining
format, & at the same introduce them to
men whom they may well make the models -
of whom I would go far - I should be pleased

to see the members of an enlightened nation
apart an anniversary for the commemora-
tion of those who have shed lustre on it by
~~I would have to start a petition of all men to~~
their virtues, its discoveries, its genius — It is
~~pay some decided & appropriate emblem — I would~~
true that glory should be awarded to higher
~~have~~ principles than have governed the pol-
icies of past times — Surely the inventors
of the press, the discoverer of the compass,
the men who have applied the power
of steam to machinery, have cut the
Gordian knot of many cares into the dust,
the blood, race
& the conquerors & even tyrants. The
great benefactors of mankind exalted into divinities
by ~~the~~ first cultivators of wheat & the useful
plants, ~~the tamers of animals~~, the first
forgers of metals — & we in these latter
ages of the world have still greater names
to boast in the records of useful art — Let
their names be preserved to kindle a generous emu-
lation ~~by the means of which the law will effect~~
~~by the means of which the law will effect~~
into it those who have entered into its labours —

I leave this subject of the necessary respect due to labour as a very little of the elevation of the laboring class - We have a much good sign in the just views which they are beginning to adopt in regard to the education of their children - Ah this fountain indeed an hope for the deepest interest chiefly rest - All are to see chiefly by the care bestowed on the young - As I said I would say, as is sometimes warmly said, that more out the young can improve. I give it me age as desperate; Men who have lived twenty, thirty, fifty years are not to feel as if the door were shut when Every man, thirty for became somethy better, has as that desire, a pledge, that his labor will not be in vain - None are too old to learn the world, from our first to our last hour, is our school, & the whole of life has out one great business Here education - Both the child, uncorrupted, unhardened is the most interesting subject; & lastly more & believe is needful to be done for children than ever before, by the gradual spread of a simple but - moment too simple one

wd hurt, to need, yet up to this day, wholly
neglected, namely, that education is a thing, a
fame, a chant, which comes on by able,
accomplished teachers - The elements
& dogmas of the art of teaching is beginning
to be understood - The idea is known as yet,
but no office can compose the elements known
here with that of Frœbel, the genius, that
shall to form the young to virtue, must
also be versed in the knowledge of
all the arts & sciences. - That of conveyance
the encouragement of excellent teachers is the first
duty also a community owes to itself - I say,
the first is but known, but it must make
its way - The instruction of the children, especially
of the labour class, I am sorry to see so gen-
erally committed to unprepared, unskilful
hands, & of course the school is in general little
more than a name - The whole work of
school lies in the teachers - You may assure

mulate the most expensive apparatus (e-
xcellent, but what an enthusiastic gifted teacher,
& is more valuable, & what a teacher, without
an apparatus, may do) & accumulate the happiest
Our University boasts of its Libraries, cabinets,
philosophical instruments — but these are useless,
useless, except as made effectual by the men
who are here — Two or three eminent men, skilled to en-
dear & teach the mind of
those pupils, are worth them all — & I say this,
because it commonly thought, that the educa-
tion of the laboring class cannot be advanced in-
consequence of the inability of parents to furnish
them with a variety of books & the apparatus
that is deemed various books & implements
are not the great requisite, — but teachers
of a high order — In fact a few books &
better than many — The object of education is not
so much to give a certain amount of knowledge
but to awaken the faculties & to give the direc-
tion of her own mind, & one book, mastered by
the use of by a man who knows how to exer-

Clerk Rose and is cost more than com-
ner as usually read - It is of secondary importance -

to children

& of secondary importance what is taught, the
great or, how a thing is taught - There
are controversies as to the best studies & childs
gentle - which languages or sciences - & care
little when & prepared, provided the subject
be used to quicken & train the moral & in-
tellectual. Almost any book, in the hands of
a wise teacher may be made perfectly & valuable
to the pupil - & sometimes read,
children ought not to waste & time on
words - but devote it to things - & get the
definite & wide meaning to a child the
whole field of human knowledge, & there is not
a more effectual mode of training them to
accuracy & discernment, than to exercise him
in detecting the various shades of meaning which
belong to a single term - & do not want
much to be taught in gentle - but what a little
should be taught thoroughly, profoundly, & wisely - & do
not want a child to be conned over the
pages of the world from the deluge to the
present day - & would not have him
be helped to read a single history wisely,

to apply the principles of historical criticism
to its statements, ~~to interpret its records~~, to
trace the causes of events & effects, to penetrate into
the motives of action & ~~character~~ in what is done & suffered;
to know the workings of human nature, ~~in the aggregate~~, to
judge impartially of actors & characters, to
sympathize with what is noble, to detect
the spirit of an age and different forms
of civilization, to seize upon the great points
which are
to be employed as in details, & to discern the
a moral providence, ~~& the power~~ & reveal
~~its real~~ retribution, ~~& the presence~~ a power in
general principles amidst all ~~these~~ accidents
& changes — let him turn to read this
a single history, & he has learned to read
all histories; he is prepared to comprehend
as he may have time in future life,
~~he should~~ the whole course of human events
he would be
he should educated by those who study
~~the ancient modes~~ like the historian in all ages
guages as commonly taught (the same is true
of geography — the country, as studied, must be omit,
should be a vivid picture of it on her

that he has distinct of the natural peculiarities
& of the influences of that season on the objects
to and circumstances of the work, there does
seem for his amusement, time the whole work
seem over, as it commonly is, by the help of dry
pegs & dry nails, without awaking his thoughts,
or touching the
nerve the fine energies. & leaves no
The ~~the~~ ~~the~~ ~~has~~ ~~learned~~ to read one book with an ac-
cured impression — the education of the Labourers
love, enquiry; generous spirit, ~~has~~ required to read all the books
children never need ~~fear~~ for want of Libraries —
hundred subjects.

Indeed the infinite, are the ~~the~~ ~~the~~ ~~the~~

to apply the lan

to its statements,

state the causes

the motives of action

have the

workings of human nature

judge understandingly of a

sympathize with the

spirit of an age and

form an opinion

with are

wrapped up in details,

a moral prevalence,

general principles and it alo

change — let him come to rea

a single history, he has learned to read

other pictures; he is prepared to comprehend

as he may have time in future life,

he is better educated by that one book than by

gypsy or commonly taught (the same is true

of geography — one country, as studied, must be omit,

child has a vivid picture of it in her

that be her destiny of the natural penalties
& of the influences of that former & the light
& and punishments of more mirth, than does
more for her advent, than the whole earth
more ever, as it commonly is, by the help of dry
fingers & dry maps, with an atlas on the table,
or globe too
never the twenty instructed) to read one book with an ac-
cured - imbecile - The education of the laborers
boy, anyway; generous spirit, has ceased to read at the bottom
children never need for the want of Grotius -
of the hundred subjects -
+ There is one book, on which our hours, the cen-
turies, the greatest, which of right ought entirely
& philosophically, would supply the place
need of all other - & mean the bible, not
regarded as a revelation, but a collection & ancient
poetries, poems, & moral teachings, as
be with human
nature, its instincts, hopes, duties, destinies the
comes to us from any other quarter -
other books - In running memory, let me
take a short fragment of the volume, the
history of Joseph, so dear to childhood - What
a volume of ancient story a nine teacher
to the young
in this gentle narrative - It carries us back at
once to the pastoral age, the age of shepherds,
the most picturesque age in history, & it

at that [illegible] stage in the progress of civilization - the Patriarchal when tribes, dependent on pasture & herds, had no fixed habits, but in a day converted a solitude, a new hill or valley, into a thronged habit & home - Then we are transported into the earliest age of that period, into the patriarchal bosom of a family, as it were, & which the customs, decorum, sentiments, opinions of holy persons, in a multitude of minute items - In the centuries of Greek & Roman literature what a volume is given us on the principles of human nature, & the moral conduct of primitive times - Then appear on the stage the Arabians, the tribes of the desert, who to whom Joseph was sold & the accursed system of slavery is seen to have first brought Joseph, as a slave - Then we are transported to Egypt, the most striking contrast with the former scenes, where we meet an organized despotism in which we meet with the magicians, all the features of that system are brought out in the boldest - & have but just touched on the use that may be made of the whole tale of it to introduce the child to the most calculating, thriving, instructive

Part 2

The education of the laborer's children need never stop for want of books & apparatus. Those of knowledge or good - but what is enough can easily be obtained. What

scene of hurt ages. - hand & brain, & might then help its implements, its gratitude, its beautiful & deep pictures may be used to rebuke the taste of the learned) - We have apparatus enough - books enough - What we want is, that the best talent of a race of teachers, acquainted with the perfectibility of human nature, gifted men & women, who shall have at heart the elevation of the poor, the opening of the powers of the young, & who shall devote themselves to it as the greatest end in life - The good of hurt, is to come, but it comes slowly. It requires that eminent minds seem to the enemy the highest work & duty - It requires that the instruction & gentle treatment of the neglected shall take precedence of the mercy-getters stories, & that the woman of fashion shall fall into the wake of the female teacher - It requires, that parents shall ascertain from & learn to the acquaint of the best helps & guides for the children - Not that a great pecuniary expenditure is to create

who shall have the highest reverence for human nature in the child, & strive to touch & gently bring out, & develop his best powers, & faculties & sympathies with all the beauty,

good leaders - There must be formed by
an enlightened public, by a general habit of edu-
cation - but good impulse must be seconded by
outward circumstances & the means of education
always been a subject to the interest
in which the affairs of states are held in a

community -

Happily in this country, the true
idea of liberty, of its nature & supreme
importance, is generally understood & every ground
there is for hope that in a half century,
we see a real great improvement in schools, in
the standard of instruction - What shd
encourage this movement in this country is,
that what is wanted here is the intellectual
elevation of the laboring class, not that
a few may be given to the child, but that
the art of thinking may be formed
publicly generally
in every one, for this purpose laws made,
& circumstances of future life, will
almost of themselves carry on the work
of improvement - If one of the most valuable

benefits of free institutions, that they are instrumental to the intellect - that they furnish or ~~give~~ raised minds grand & noble objects of thought - A whole people, at the same moment, are moved to reflect, reason, judge & act on matters of deep & common concern, & where the interests of that has common any were culture, the intellect almost unconsciously, by an almost irresistible sympathy, is kept perfectly alive - The mind like the body depends on the climate it lives in, on the air it breathes - & the air of freedom is favorable, exhilarating, & extending, to a degree not dreamed of and a depletion- Thus numbers of liberty, & almost unknown ability, & almost ~~by~~ ~~of~~ ~~those~~ who are brought up in a constant ~~by~~ ~~of~~ ~~those~~ ~~who~~ ~~are~~ ~~brought~~ ~~up~~ ~~in~~ ~~a~~ ~~constant~~ equal- ity & of act many even rouse to a common activity except where the mind has ~~been guarded by~~ learned to stand for the assertion of truth - ~~If the learned moment it burns~~ & there are not fuel The ardent & inflammable, it may even burn It burns into ~~nothing~~ ashes except -

The great difficulty attends that ~~and~~ liberal class of the labors ~~[illegible]~~ is ~~[illegible]~~

what I have omitted here on the beginning, on the first sides
as in the case in all reforms - Once let a spirit
of improvement arise in this state, & once let
the great idea on which society is founded be-
gin to circulate among them, & their children
will unintentionally catch this high tone of
spirit, & appropriate what God alone can im-
part, never tire - We all see what are in-
tellectual wants we have made much more
in the time, the spirit, the interest, & mental
acts of the female sex in what we generally
term to school or college - Society is the great
educator - Improvements, ~~must not be~~ formed
as it were ~~almost formed~~ or the one present, become the
natural inheritance of the next - God in-
spires this ~~universe~~ & propagates them
selves - & on this principle, it is unbecoming to set the bounds
to the improvement of the mind of mankind - #
of any fellow creatures in every ca-
pacity of society - I do not ~~wish~~ make the least
doubt of success - I do not ~~wish~~ the least
on the present the measure of the fu-
ture - I am sure, that you are not
must

#

The last ground of hope for the
deserts of the Calvin, & the chief
& most virulent, & by - the
fulness & richness of the virgin are
not to be judged from the first -
up to this hour, it has been
made a pestilence engine, &
in the way prevented. But
by true Christ, the Spirit &
human
Intercession & freedom, & be-
ginning to be understood, &
Man with under the work, all-
Christs possessed have been
carrying on for ages - by in the
only effectual means for the
permanent Welfare of Modern Europe
a Faith, which teaches its members
to practise at every time, & to
one above body, as the great
arms of life - [illegible]

For the promot of these great changes
in the Labours Cost, & look chiefly to the
Labourers themselves - They may are aided
by governments in the Colonies - but on
themselves they must chiefly rest - among
the prosperous & educated they will
find friends; but as yet educat & wealth
are chiefly the instruments of selfish gratifn -
& those ~~These~~ must also enjoy these privileges, who
~~are very few & obscure~~, & who have but to
lead lives of security, comfort & economy
& peace, & care little for their burdened & strug-
gling brethren - ~~Unless the circumstances of mind~~
who They are the chief means to the advancement
of the, from the little strength of the cir-
cumstances - Such are the last to be looked to
for the elevat of the race - The great Deeds
are enfolded again, & entered declared, & they
pow to have the means of the whole
pect communes - When then the whole

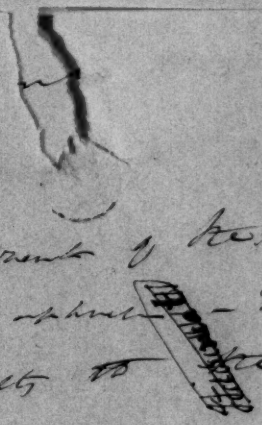
Xn world, I see, that such a class held the chief place of influence, & I fear for what it is to come - The sudden darkness of the times is not so much the restlessness of the masses, as the unnatural activity, worldliness, ingenuity of those who prey on them - & I feel that such a curbless, unselfish, mercenary & remorseless cannot endure - I perceive that A must be met - It must be met, and, even strong & terrible counsels are needed to the work of mercy - It must indeed be stemmed, like the Red Sea current that it is but to be quenched in blood, to be trampled by nations, restless, & like ah-devouring sword - I trust, that it contains within itself the germs of remedy, high & holy - But these germs are not to be developed by the usurpation of wealth, pauperism & effeminacy - It is for the middle & laboring classes, that the times of

or contents, encumbrances, ~~to be introduced, to be~~ stripped, and-
doomed to hopeless ~~[illegible]~~
mine exclusive, that you need not be
crushed by yr deeds calumny - The lots of the
poor, & the clerent of the one may go on
beg etc - & until this be done, you will be
yourselves must prevent birthrights.
defrauded of your just inheritance - I ~~[illegible]~~
& take for the renovation of society, not
merely done
by convulsions, but by a new spirit & take
communicated to the multitude of men -
~~Hastings~~ Must hopeless task & cannot myself
If I can kindle a like love in their
that
hearts hearts me, if I can shake the common
~~[illegible]~~ scepticism as to human improvement take
~~weights or ornaments~~ like a bending post, fears vanish
where it is, if I could awaken in the laborer, a
new sense of human dignity, that he & his children have
more to the dignity of man - of the moral &
intelligent objects of [illegible] -)

earth, ~~leveled mountains~~ ~~he~~ subdued the
wilderness, launched the ships on the ocean,
dyked out the waves, bent the rough iron
as a willow, & pressed all the elements into
man's service. by Surely it is a respectable, as
the humbered element, what tortures prude
on every picture —

It is true that the manners of the Labouring need to be changed - But I trust, that in pastors with [illegible] they will not put out of the place, labour, and those manners and prevail in the more luxurious classes - that they will not go to fashion for lessons in the arts of so vile extravagance, but that the refinements, instead of being put aside from around the last invention of the rich, will grow from within, from a true deference for the feelings of others, from a delicate regard to the feelings of others, from a just respect for themselves - I can easily conceive of a higher order of manners than any at present exist, even in our own country - Let the great worthy class learn to respect themselves - for this end, let them remember what labour has achieved by labour, how it has changed the face of the

Society Dweller very much resides - Then gradual element is only to be to give a new element - a new ingredient to communities, to introduce that higher element, to spread that spirit of enterprise & improvement, which by a natural reverence for humanity, which by a



The present evils of society would seem to arise from the evil tendency of the great accumulation of wealth in individuals - This evil seems to be the great evil of society - It is perhaps necessary, seemingly, that wealth should be accumulated in large masses, in order to produce the great works of art, which are the glory of civilized society - But when wealth is accumulated in large masses, it is apt to produce luxury & effeminacy - It is apt to produce a class of idle rich, who are not useful members of society - They are not apt to be the most industrious class of the community - They are not apt to be the most moral class of the community - They are not apt to be the most religious class of the community - They are not apt to be the most patriotic class of the community - They are not apt to be the most public spirited class of the community - They are not apt to be the most benevolent class of the community - They are not apt to be the most charitable class of the community - They are not apt to be the most hospitable class of the community - They are not apt to be the most generous class of the community - They are not apt to be the most kind hearted class of the community - They are not apt to be the most sympathetic class of the community - They are not apt to be the most humane class of the community - They are not apt to be the most philanthropic class of the community - They are not apt to be the most benevolent class of the community - They are not apt to be the most charitable class of the community - They are not apt to be the most hospitable class of the community - They are not apt to be the most generous class of the community - They are not apt to be the most kind hearted class of the community - They are not apt to be the most sympathetic class of the community - They are not apt to be the most humane class of the community - They are not apt to be the most philanthropic class of the community -

In the development of a more advanced state of society, of the present system of civilization, of a measure for the relief of man or many

species, there (there always be a class who give a to them) after to rebellion, of these many are to unite to lend their aid to society come, & oppression rebellion - It only is to produce a new & higher form of the same evil - the remedy must come from the more obscure elements -

but for the relief of the modern world, is the regeneration of the laboring class - From the higher order of human character - Until it is to be changed by gradual improvement - change of the present - of the grand enlargement to able of

It is time that the manner of the Cabinet
need to be changed - But I must, that we
I will have they will not hurt us

society dweller very much wider - then gradual elevate as not only to be to give a new demand & a new encouragement to communities, to introduce finer higher overall, to spread that spirit & interest of a finer reverence for humanity, which dying as plainly designed to deface - the very unity which must mark the lower arrangements of better, beauty, virtue, & morality - & of which are simple, & the connect dependence with appeal, human affections like -

You see what I expect for
I expect for the Cabinets dark generous confidence
that has not ~~what is~~ and I expect, from
Mexico - ~~what is true~~
these an advancement of the ~~community~~ society to a
high order ~~that~~ to ~~the~~ ever get attend - they believe
I journal ~~largely~~ sent chiefly on ~~their~~
not simply rise as a dash - a hope, tremulous
that they will ~~grow~~, what is now hoped
& advantages are in the hands of a few -
by a few above them, but that they
will regenerate society - with ~~enfore~~ new
blue ~~into~~ communities -

I have now laid before you some of the considerations which lead me to take for the subject of the Lectures which I propose to give to the Class - they have reference to the Rights, which, as I conceive, ought to be regarded & administered according to the highest notions - The principles which are not fundamentals are not contained in the Constitution, derived from the present State of affairs, - but are immutable & eternal, & are the foundation of the whole Grant, that is the condition of the Colonist is an obstacle to his advancement - this condition is now to undergo a change - but his nature will ever demand improvement - is essential to him & immortal - The benevolent & liberal spirit which has dictated the grant, will allow of no

have been given for grant, for perfect - No man,
who understands his greatest ~~for entertainment~~
& moral powers, can think of them as
towed for one end, & for a low one - If as only
from or bended to the servile interests, that
we can for a moment reference to our own
or the degraded. I see no obstacle to the
accomplishment of mans destiny, that may not
be surpassed - I do not see why the Colonies may not go on in
I do not see why the love & the talent of the Colonies may not go on in friendly com-
may not attain to a grand judgment, & to en-
joyed happiness & manners, as truly as the men - I do
not see why commerce under his humble dress may
not be cheered & civilized & exalted by intercourse,
I do not see why amidst his toils, he may
not cast his eyes around him & his glance exalt
& be strengthened & respected by the right-
& I do not see why the great ideas which exalt
humanity, those of the Infinite & of perfect
virtue, of our nearest to God, & of the purpose of

no less, may not grow bright & stars with
the customs - & ~~would of hand, they may~~
& even
unfold or learn more naturally than in the
& vigorously
K there views ~~seem to me above~~ themselves to my
clear genius to enter, further & pleasure - If there
Debbe mitt judgmt, & ~~to~~ of ~~they~~ debt
~~they be~~ just, & ~~are~~ governed by events are
~~such~~ as seem, what prevents them adopt Jefferson.
If a man
What absurdity ~~is the they~~ am I to be proven-
ced a dream, because I: hotter, that there matter
~~Not can I see why have sense of human beings~~
& founded even men's nature & in G's attributes,
~~it~~
~~was~~ (as they are) to say
may & even ~~it~~ ~~world~~ in the world, may gradually
be wrot into men's sent & practice -, & may
change the faces of the ~~earth~~ world -
~~not~~
It never new to learn, and its highest
end is, to unfold the powers & virtues
of all its members - & if its never to make
progress always to be ~~solved~~, unfortunate,
& hardly ~~was~~ the name of progress - the
all its efforts to be given to accumulate
of material goods, luxuries, & means of pleasure
I: to ~~also~~ the ruler, the rights, the com-
forts of multitudes are to be sacrificed?
I cannot doubt, ~~that~~ a better order of things

a wise or late to take place of that falsely
called ade, who ~~[illegible]~~ selfish her grave
out of the selfish principles of our nature - We
the signs of a high reverence for human
& of wise efforts for its enlargement
pers, are not wanting even now - Surely, I think
a tendency towards a conduct in which all will work
from ~~[illegible]~~ a sentiment of the present power ~~[illegible]~~ In the dev
ver of human powers when no man will be dep- velopment of
ived of the means of almost, not by his a more en-
own fault, when the great art of the com- larged philan-
ments will be to accumulate means & influence, of which
fe awaken & extend the best powers of in
ch chapter, when fear & will be extended lighten the
on the ords & few more on the mind, when equal rights of every
men of uncommon gifts for the interest of the human
race will be sent forth to carry light & strength race,
into every sphere of human life, when wealth we have
instead of ministry to private & personal luxury 2 primary
will multiply & open to the humblest use, the- of a
ans libraries, collections of the fine arts, cabinets when &c
of natural history, & the institutions by

with the people may be entertained
respected - Thus I held to be the true
prospect of society, & what can later be it, as
little more than a name -

My work is now finished - Let me
only add, that the intent what I have en-
prized in the great Cubonary multitude -
is not a matter of form - but a fixed &
habitually operative truth - I am asked to
them, not only because they have to struggle with
less difficulties, but because they form the
vast numerous majority of the human
race, - this the great human is
made at of their chiefly - & ought & not
to feel, that the few who prefer are to
small enterprise compared with the many
who toil - For these society chiefly exists, &
for it good the chief social arrangements
shd be made - It is not only in this hall
that this came to my mind - As I walk
down the streets, & observe - how not

symptoms - I read the history & characters
in the countenances, & rejoice in the signs
of intelligence, & mourn the traces of ignorance
& degradation, as what my eye seeks -
I hunt & search what has been gained
ourselves by the labours, & of the prophets
let intimations given by visions & by, that the
hour is coming, however slowly, when the
multitude of men shall every where be disenthralled,
from the cruel despotism, worthy of the dark-ages,
that socially & order demands at the present day.
Mass of men, will be reinstated in their
dignity, when the pure, new intent & unsuspected
in the stifled flame reflect opticant &
opposed, shall be set to light, & when the
tools of life, by a severe enhancement of their
instruments, shall be made the means of
human emancipation - Any I have that I am
surrounded by those who deem
persons as one to

~~to~~ a heated imagination ~~the views of humanity~~
reflect be the human race which has now
been altered. who dende ~~to a fatal event~~
the hope of elevating the mass of mankind
ever dende free institutions became founded
on the enlightened views of men to protect
& our & other rights - But human nature
is still dear to me - When I see it
exerted in its truest principles & spirit, & revere
it as the true offspring & temple of the deity
When I see it in the great & good of all
times, & feel & be the main spirit of its
high destiny - When I see bowed, prostrate
down, ~~enslaved~~, ~~stifled~~ by ignorance & vice, by
superstition, imposture & priestly craft, & sweet
& - A, & feel ~~that~~ ever upon, this be
ready to suffer & die for its redemption -
& do must
& who for its support - but in saying this
I am not blind to its dangers - I am
not sure, that dark clouds & desolating storms
are not ever gathering over the world -

~~The dangerous times & times~~ looks When we look back on the misteries history of the human race, we see, that ~~it~~ Providence has made use of fearful revolutions as the means of speedily driving the advance of ages, & of moving forward mankind to the present improvements. ~~Whether the last terrible~~ What next revolution may not be in store for us, I know not - ~~it~~ ~~does not concern~~ ~~I know not~~ present circumstances but violent changes can remove, & have not the ~~But there are certain grounds of hope not to be discovered in past times~~ - There are new powers of ~~these~~ reason & ~~renewal~~ at work in society - Let these give us courage - Let faith in a Parental Providence give us courage ~~Let us not doubt~~, & disappointed in the present, let us never doubt, that the great ends of human nature are secure and the eye & the care of its Almighty ~~friend~~ Guardian & Friend -

to what I look for the sentence of the
modern world in the ignorance &
the barbarous clash. Joan the higher
order of society, as they are called,
in the old & the new world, I
have unfortunately little hope. We
are all exertion, here and there little
or to some reform, & care little
for it, as they may be affected by
and love of security, comfort &
influence to society must come from
its slower elements - Learning, free
& thought are descending to inferior
Let them &c.

~~The days, when men & time~~ ~~limbs~~ When we look back on the noblest history of the human race, we see, that ~~it~~ Providence has made use of fearful revolutions as the means of speedily advancing the advancement of ages, & of carrying forward mankind to the present improvement.

~~Whether~~ The

not be en

that, has

but viole

But there

he discover

power of

in society -

in a Paren

~~Let us not~~

present, ca

great inte

and the e

friend

last page

The present civilization of the Christian world

present needs to awaken spirit & up-

prehension - It turns on direct belief-

ity to the great ideas of Xty - It

is religion, mercenary, venal - ~~It~~

~~God, to hell~~ or Such a civilization

just must not endure forever. How it

is to be substituted, I know not - I hope

however, that it is not doomed, like the

old heathen civilization to be ~~given~~ over-whelmed Rev.

in blood, to be trampled by

violence, rapine, & the all-devouring

sword. I hope that it contains in

its bosom the germs of something better

than itself - I hope, that a brighter

future is to come not from the destruction,

but from a gradual melioration, changes

of the present - The grand improvement

In the course of remarks which I have now formed, I have wished to show that the laboring class need not be taken down by labor, need not consume much of time in depression & toil, but that they may redeem time & seek for self improvement. I consider this subject as the most important which can be discussed - I beg you to study it - You may yourselves ask the question, what the state of the banks, the probable results of the next election, the prospects of this or that party - But these are all trifling insignificant, compared with the great question whether the laboring classes here are to be reduced to the ignorance & degradation of the same class in Europe, or whether they are to unite with their hard work the means of intellectual, moral & social elevation - You are cheated, you are false to yourselves, when you suffer other things to draw your attention from this - The great events here at the present moment in the make our country rich but a country may be rich, & yet great matter if the people may be wretched

depressed - In England, the richest nation under heaven,
the agricultural & manufacturing are on the whole
grovelling on the dust - happily will it be for England,
more hardly her wealth arises on the ocean, & by a wise
system, seeming to be more equally distributed than it is,
this population could be raised to the dignity of human
beings. It is thought that the institutions of this
Country give us a pre-eminence. That great wealth
will here equally benefit & carry forward all classes -
I fancy it does so: but I am not sure - The tendency
to the depression of the 'labouring class' all the world over
have been so strong, that I cannot but look with
jealousy on our own land - At the present time,
a momentous change is taking place in our whole -
improvement of Steam-navigation has hardly annihilated
the space between Europe & America, & by the
progress of invention the two continents are to be more
& more blended side by side - We have the triumph
of the arts with exultation. We look forward to the

approaching spring, when two metropolis's are to be united at England by a line of steamships, as a proud era in our history - Great a great commercial excitement will be given, & our wealth & numbers will increase, to a degree may be taken for granted; but this is a small matter. The great question is, will the mass of the people advance in the comforts of life, & state more in the amenities, intellectual, moral &c &c refinement, in charity, in the culture of the highest human affections - will the great, & spiritual from this, such be a source. Before centuries as we are, then stand on the heads steps of any great city, whether of present times - past or

your right - let not ~~the~~ Politicians comfort
or hurry you from this to the next -
they do not care for you - they care
for ~~Reputation~~ & the Party - How to
~~keep~~ secure to you permanent means
of comfort, improvement, dignity is not to
concern - you must take them make
in to your own hands - you must study
it, not merely ~~learn~~ read - your best heads must
work upon it - it may be found

I know wished you to feel that
that common life of ours is full
of deep event — of pertinent —

Messrs Bryant & Herman -

I wish a part of my furnace examined, & should be glad of one of you will come to-day, or if you will send an experienced man -

Yr

Wm E Channing.

Tuesday. Mt Vernon St -

embark her
deserved
world, — What of her is, must then
will become Europe — or
God be, it were well
& humane sweets
sugar
ones had, will be
new hemisphere — practice
or people had become a Eutheon
Republics, it were well
& number think
we would went away, &
that we had be caused to
sorrows & misfortunes
of a factors — The next work be
Melancholy is to
be rest of the people — & heat to
the pitch of rights, pass and be
the great work of legislators — the
of added him
have planned may be

My dear Mrs Channing —

Mr Phillips & myself
accept with pleasure your kind
invitation to dinner — — — —
with a "happy new year"
to yourself & all — Yours very
Sincerely —
M. M. Phillips.

January 1. —
1844

I doubt not, but the appointment of Europe & America as ultimately to be a region to both - but the immediate effects may be dreadful - It cannot be doubted that for a time the present clashes or great calamities will be more & more intensified & more & more sympathetic meetings & contests between the old world & the new people, we want more independence - we abhor the old aristocracy - & shall become more & more revolutionary & united - But this, though bad, must not be the

Thus religion should be taught not merely as a restraint, but much more as reverence for Infinite Perfection - so we should train the child to veracity, not so much by reproofs or punishing falsehood as by means to inspire reverence for Truth.

result 2d
work I ask the question, ~~[illegible]~~,
What would be the effect of bringing the
laboring classes of Europe, more on
each to
a par, as they now are, to the
no danger of a conflict, while it
would set the laboring classes
the workmen here ~~[illegible]~~ to organize
against the half famished, ignorant
workmen of Europe, who will
never think of redeeming an hour
for personal enjoyment — That
such will give rise — a spirit
Mechanics & workmen may
look to please among the opulent —
may be ~~[illegible]~~ from
the change now going on.
But these are of little moment — What
is to become of the great ~~[illegible]~~ people —
With increasing intercourse with Europe
I see no danger but we shall

~~It may be feared~~ that to prevent
the degradation of the mass of the
people, great changes might be
needed in our future, in our
modes of life, that we
must consent to forego many
many comforts, that we
must cease to
commence manufacturing
give a price of a complete with the
old world, that we must grow
more rude, unlearned & perhaps
less powerful every year &
late years. I care not by
what numbers the evil be
lessened, if we can save, yea,
& we can build up an enlightened,
wise, respected, & unbroken
Republic.

Rev Dr Channing

Mt Vernon Street

Perfectionment

Elder Mosheim

Lorenz

Large Sheets

(no dashes or stanches unless specially ordered

LECTURE I.

It is with no common pleasure, that I take part in the present course of Lectures. Such a course is a sign of the times, and very interesting to all who are interested in the progress of their fellow creatures. We hear much of the improvements of our age. The wonders achieved by machinery are the common talk of every circle; but I confess, that, to me, this gathering of mechanics' apprentices, whose chief bond of union is a library, and who come together weekly to refresh and improve themselves by the best instruction which the state of society places within their reach, is more encouraging than all the miracles of the machinist. In this meeting I see, what I desire most to see, that the mass of the people are beginning to comprehend themselves and their true happiness ~~and dignity~~, that they are catching glimpses of the great work and vocation of human beings, and are rising to their true place in the social state. The present meeting indicates a far more radical, more important change in the world than the steam engine, or the navigation of the Atlantic in a

fortnight. That members of the labouring class, at the close of a day's work, should assemble in such a hall as this, to hear lectures on science, history, ethics, and the most stirring topics of the day, from men whose education is thought to fit them for the highest offices, is a proof of a social revolution, to which no bounds can be set, and from which too much cannot be hoped. I see in it a repeal of the sentence of degradation passed by ages on the mass of mankind. I see in it the dawn of a new era, in which it will be understood, that the first object of society is to give incitements and means of progress to all its members. I see in it the sign of the approaching triumph of men's spiritual over their outward and material interests. In the hunger and thirst for knowledge and for refined pleasures which this course of lectures indicates in those who labour, I see that the spirit of man is not always to be weighed down by toils for animal life and by the appetite for animal indulgencies. I do attach great importance to this meeting, not for its own sake or its immediate benefits, but as a token and pledge of a new impulse given to society through all its conditions. On this account I take more pleasure in speaking here, than I should feel in being summoned to pronounce a show-oration before all the kings and nobles on earth. In truth, it is time to have done with shows. The age is too stirring, we are pressed on by too solemn interests, to be justified in making speeches for self-display or mere amusement. He who cannot say something in sympathy with, or in aid of the great movements of humanity, might as well hold his peace.

With these feelings and convictions, I am naturally, almost necessarily, led to address you on a topic which must ensure the attention of such an audience, namely, the Elevation of that portion of the community who subsist by the labour of the hands. This work, I have said, is going on. I may add, that it is advancing no where so rapidly as in this city. I do not believe that on the face of the earth, the spirit of improvement has any where seized so strongly on those who live by the sweat of the brow, as among ourselves. There it is nothing rare to meet the union of intellectual culture and self-respect with hard work. Here the prejudice against labour as degrading has very much given way. This then is the place where the subject, which I have proposed, should be discussed. We ought to consider, in what the true elevation of the labouring portion consists, how far it is practicable, and how it may be helped onward. The subject, I am aware, is surrounded with much prejudice and error. Great principles need to be brought out and their application plainly stated. There are serious objections to be met, fears to be disarmed, and rash hopes to be crushed. I do not profess to have mastered the topic. But I can claim one merit, that of coming to the discussion with a feeling of its importance and with a deep interest in the class of people whom it concerns. I trust, that this expression of interest will not be set down as mere words, or as meant to answer any selfish purpose. A politician, who professes attachment to the people, is suspected to love them for their votes. But a man, who neither seeks nor would accept any place within

their gift, may hope to be listened to as their friend. As a friend, I would speak plainly. I cannot flatter. I see defects in the labouring classes. I think, that as yet the greater part of them have made little progress, that the prejudices and passions, the sensuality and selfishness of multitudes among them, are formidable barriers to improvement; that multitudes have not waked as yet even to a dim conception of the end for which they are to struggle. My hopes do not blind me to what exists; and with this clear sense of the deficiencies of the multitude of men, I cannot, without guilt, minister to their vanity. Not that they alone are to be charged with deficiencies. Look where we may, we shall discern in all classes, ground for condemnation, and whoever would do good ought to speak the truth of all, only remembering that he is to speak with sympathy, and with a consciousness of his own feebleness and infirmity.

In giving my views of the elevation of the labouring multitude, I wish that it may be understood, that I shall often speak prospectively, of changes and improvements, which are not to be expected immediately, or soon; and this I say that I may not be set down as a dreamer, expecting to regenerate the world in a day. I fear, however, that this explanation will not shield me from this and like reproaches. There are men, who in the face of all history, of the great changes wrought in men's condition, and of the new principles which are now acting on society, maintain that the future is to be a copy of the past, and probably a faded rather than bright copy. From such I differ, and

did I not differ I would not stand here. Did I expect nothing better from human nature than I see, I should have no heart for the present effort, poor as it may be. I see the signs of a better futurity, and especially signs, that the large class, by whose toil we all live, are rising from the dust; and this faith is my only motive to what I now offer.

The elevation of the labouring portion of society: this is our subject. I shall first consider, in what this consists. I shall then consider some objections to its practicableness, and to this point shall devote no small part of the discussion; and shall close the subject with giving some grounds of my faith, and hope in regard to the most numerous class of our fellow-beings.

What is to be understood by the elevation of the labouring class? This is our first topic. To prevent misapprehension, I will begin with stating what is *not* meant by it, in what it does not consist. I say then, that by the elevation of the labourer, I do not understand that he is to be raised above the need of labour. I do not expect a series of improvements, by which he is to be released from his daily work. Still more, I have no desire to dismiss him from his workshop and farm, to take the spade and axe from his hand, and to make his life a long holiday. I have faith in labour, and I see the goodness of God in placing us in a world where labour alone can keep us alive. I would not change, if I could, our subjection to physical laws, our exposure to hunger and cold, and the necessity of constant conflicts with the material world. I would not, if I could, so temper the elements, that they should infuse into us

only grateful sensations, that they should make vegetation so exuberant as to anticipate every want, and the minerals so ductile as to offer no resistance to our strength or skill. Such a world would make a contemptible race. Man owes his growth, his energy, chiefly to that striving of the will, that conflict with difficulty, which we call Effort. Easy, pleasant work does not make robust minds, does not give men a consciousness of their power, does not train them to endurance, to perseverance, to steady force of will, that force without which all other acquisitions avail nothing. Manual labor is a school in which men are placed to get energy of purpose and character, a vastly more important endowment than all the learning of all other schools. They are placed, indeed, under hard masters, physical sufferings and wants, the power of fearful elements, and the vicissitudes of all human things; but these stern teachers do a work which no compassionate, indulgent friend could do for us; and true wisdom will bless Providence for this sharp ministry. I have great faith in hard work. The material world does much for the mind by its beauty and order; but it does more for our minds by the pains it inflicts, by its obstinate resistance, which nothing but patient toil can overcome, by its vast forces, which nothing but unremitting skill and effort can turn to our use, by its perils, which demand continual vigilance, and by its tendencies to decay. I believe that difficulties are more important to the human mind than what we call assistances. Work we all must, if we mean to bring out and perfect our nature. Even if we do not work with the hands, we must undergo equiva-

lent toil in some other direction. No business or study which does not present obstacles, tasking to the full the intellect and the will, is worthy of a man. In science, he, who does not grapple with hard questions, who does not concentrate his whole intellect in vigorous attention, who does not aim to penetrate what at first repels him, will never attain to mental force. The uses of toil reach beyond the present world. The capacity of steady, earnest labour is, I apprehend, one of our great preparations for another state of being. When I see the vast amount of toil required of men, I feel that it must have important connections with their future existence; and that he who has met this discipline manfully, has laid one essential foundation of improvement, exertion and happiness in the world to come. You will here see that to me labour has great dignity. It is not merely the grand instrument by which the earth is overspread with fruitfulness and beauty, and the ocean subdued, and matter wrought into innumerable forms for comfort and ornament. It has a far higher function, which is to give force to the will, efficiency, courage, the capacity of endurance, and of persevering devotion to far-reaching plans. Alas, for the man who has not learned to work! He is a poor creature. He does not know himself. He depends on others, with no capacity of making returns for the support they give; and let him not fancy that he has a monopoly of enjoyment. Ease, rest, owes its deliciousness to toil; and no toil is so burdensome as the rest of him who has nothing to task and quicken his powers.

I do not then, desire to release the labourer from

change all the Italicks in this page.

toil. This is not the elevation to be sought for him. Manual labour is a great good ; but in so saying I must be understood to speak of labor in its *just proportions*. In excess it does great harm. It is not a good when made the sole work of life. It must be joined with higher means of improvement, or it degrades instead of exalting. Man has a various nature, which requires a variety of occupation and discipline for its growth. Study, meditation, society and relaxation should be mixed up with his physical toils. He has intellect, heart, imagination, taste, as well as bones and muscles; and he is grievously *wronged* when compelled to exclusive drudgery for bodily subsistence. Life should be an alternation of employments, so diversified as to call the *whole man* into action. Unhappily our present civilization is far from realizing this idea. It tends to increase the amount of manual toil, at the very time that it renders their toil less favourable to the culture of the mind. The division of labour which distinguishes civilized from savage life, and to which we owe chiefly the perfection of the arts, tends to *dwarf* the intellectual powers, by confining the activity of the individual to a narrow range, to a few details, perhaps to the heading of pins, and the pointing of nails, or the tying together of broken strings; so that while the savage has his faculties sharpened by various occupations, and by exposure to various perils, the civilized man treads a monotonous, stupifying round of unthinking toil. This cannot, must not always be. Variety of action, corresponding to the variety of human powers, and fitted to develope all, is the most *important* element of human civilization. It should be the

aim of philanthropists. In proportion as Christianity shall spread the spirit of brotherhood, there will and must be a more *equal distribution* of toils and means of improvement. That system of labour which saps the health, and shortens life, and *famishes* intellect, needs, and must receive great modification. Still labour in due proportion is an important part of our present toil. It is the condition of all outward comforts and improvements, whilst at the same time it conspires with higher means and influences in ministering to the vigor and growth of the soul. Let us not fight against it. We need this admonition because at the present moment there is a general disposition to shun labour; and this ought to be regarded as a bad sign of our times. The city is thronged with adventurers from the country, and the liberal professions overstocked, in the hope of escaping the primeval sentence of living by the sweat of the brow; and to this crowding of men into trade we owe not only the neglect of agriculture, but what is far worse, the demoralization of the community. It generates excessive competition, which of necessity generates fraud. Trade is turned to gambling; and a spirit of mad speculation exposes public and private interests to a disastrous instability. It is then no part of the philanthropy which would elevate the laboring body, to exempt them from manual toil. In truth, a wise philanthropy would, if possible, persuade all men of all conditions to mix up a measure of this toil with their other pursuits. The body as well as the mind needs vigorous exertion, and even the studious would be happier were they trained to labor as well as thought. Let us learn to regard manual toil as the true discipline of a

man. Not a few of the wisest, grandest spirits have toiled at the work-bench and the plough.

I have said that, by the elevation of the labouring mass I do not mean that they are to be released from labour. I add in the next place that this elevation is not to be gained by efforts to force themselves into what are called the upper ranks of society. I wish them to rise, but I have no desire to transform them into gentlemen or ladies, according to the common acceptation of these terms. I desire for them not an outward and showy, but an inward and real change; not to give them new titles and an artificial rank, but substantial improvements and real claims to respect. I have have no wish to dress them from a Parisian tailor's shop, or to teach them manners from a dancing school. I have no desire to see them, at the end of their days, doff their working dress, that they may play a part in richly attired circles. I have no desire that they should be admitted to luxurious feasts, or should get a taste for gorgeous upholstery. There is nothing cruel in the necessity which sentences the multitude of men to eat, dress and lodge plainly and simply, especially where the sentence is executed so mildly as in this country. In this country, where the demand for labour is seldom interrupted, and the openings for enterprise are numerous beyond precedent, the labouring class, with few exceptions, may well be satisfied with their accommodations. Very many of them need nothing but a higher taste for beauty, order and neatness, to give an air of refinement and grace as well as comfort to their establishments. In this country the mass of la-

bourers have their share of outward good. Their food, abundant and healthful, seasoned with the appetite which labour gives, is on the whole, sweeter as well as healthier than the elaborate luxuries of the prosperous, and their sleep is sounder and more refreshing than falls to the lot of the less employed. Were it a possible thing, I should be sorry to see them turned into men and women of fashion. Fashion is a poor vocation. Its creed, that idleness is a privilege, and work a disgrace, is among the deadliest errors. Without depth of thought or earnestness of feeling, or strength of purpose, living an unreal life, sacrificing substance to show, substituting the factitious for the natural, mistaking a crowd for society, finding its chief pleasure in ridicule, and exhausting its ingenuity in expedients for killing time, fashion is among the last influences under which a human being, who respects himself or who comprehends the great end of life, would desire to be placed. I use strong language, because I would combat the disposition, too common in the labouring mass, to regard what is called the upper class with envy or admiration. This disposition manifests itself among them in various forms. Thus, when one of their number prospers, he is apt to forget his old acquaintance, and to work his way, if possible, into a more fashionable caste. As far indeed as he extends his acquaintance among the intelligent, refined, generous and truly honourable, he makes a substantial improvement of his condition; but if, as is too often the case, he is admitted by way of favour into a circle, which has few claims, beyond those of greater luxury and show, and which bestows on him a patronizing,

condescending notice, in exchange for his old, honourable influence among his original associates, he does any thing but rise. Such is not the elevation I desire for the labourer. I do not desire him to struggle into another rank. Let him not be a servile copyist of other classes, but aim at something higher than has yet been realized in any body of men. Let him associate the idea of Dignity or Honour with certain modes of living, or certain outward connexions. I would have every man stand on his own ground and take his place among men according to personal endowment and worth, and not according to outward appendages; and I would have every member of the community furnished with such means of improvement, that, if faithful to himself, he may need no outward appendage to attract the respect of all around him.

I have said, that the people are not to be elevated by escaping labour or by pressing into a different rank. Once more, I do not mean by the elevation of the people, that they should be self-important politicians, that, as individuals or a class, they should seize on political power; that by uniting their votes they should triumph over the more prosperous, or that they should succeed in bending the administration of government to their particular interests. An individual is not elevated by figuring in public affairs, or even by getting into office. He needs previous elevation, to save him from disgrace in his public relations. To govern oneself, not others, is true glory. To serve through love, not to rule, is Christian greatness. Office is not dignity. The lowest

men, because most faithless to principle, most servile to opinion are to be found in office. I am sorry to say it, but the truth should be spoken, that at the present moment political action in this country does little to lift up any who are concerned in it. It stands in opposition to a high morality. Politics, indeed, regarded as the study and practice of the true, enduring good of a community, as the application of great unchangeable principles to public affairs, is a noble sphere of thought and action; but politics, in its common sense, or considered as the invention of temporary shifts, as the playing of a subtle game, as the tactics of party for gaining power and the spoils of office, and for elevating one set of men above another, is a paltry and debasing concern. The labouring class are sometimes stimulated to seek power as a class, and this it is thought will raise them. But no class as such should bear rule among us. All conditions of society should be represented in the government, and alike protected by it; nor can any thing be expected but disgrace to the individual and the country, from the success of any class in grasping at a monopoly of political power. I would by no means discourage the attention of the people to politics. They ought to study in earnest the interests of the country, the principles of our institutions, the tendencies of public measures. But the unhappiness is, they do not *study*, and, until they do, they cannot rise by political action. A great amount of time, which, if well used, would form an enlightened population, is now wasted on newspapers and conversations which inflame the passions, which unscrupulously distort the truth, which denounce moral independence

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as treachery to one's party, which agitate the country for no higher end than a triumph over opponents, and thus multitudes are degraded into men-worshippers or men-haters into the dupes of the ambitious, or the slaves of a faction. To rise, the people must substitute reflection for passion. There is no other way. By these remarks, I do not mean to charge on the labouring class all the passionateness of the country. All classes partake of the madness, and all are debased by it. The fiery spirits are not confined to one portion of the community. The men, whose ravings resound through the hall of Congress, and are then circulated through the country as eloquence, are not taken from among those who toil. Party prejudices break out as fiercely on the exchange, and even in the saloon as in the workshop. The disease has spread everywhere. Yet it does not dishearten me, for I see that it admits of mitigation, if not of cure. I trust, that these lectures and other sources of intellectual enjoyment, now opening to the public, will abate the fever of political excitement, by giving better occupation to the mind. Much too may be hoped from the growing self-respect of the people, which will make them shrink indignantly from the disgrace of being used as blinded partizans and unreflecting tools. Much also is to be hoped from the discovery, which must sooner or later be made, that the importance of government is enormously overrated, that it does not deserve all this stir, that there are vastly more effectual means of human happiness. Political institutions are to be less and less deified, and to shrink into a narrower space; and just in proportion as a ~~power~~ wiser estimate

of government prevails, the present phrenzy of political excitement will be discovered and put to shame.

I have now said, what I do not mean by the elevation of the labouring classes. It is not an outward change of condition. It is not release from labour. It is not struggling for another rank. It is not political power. I understand something deeper. I know but one elevation of a human being, and that is elevation of soul. Without this it matters nothing where a man stands or what he possesses; and with it he towers, he is one of God's nobility, no matter what place he holds in the social scale. There is but one elevation for a labourer, and for all other men. There are not different kinds of dignity for different orders of men, but one and the same to all. The only elevation of a human being, consists in the exercise, growth, energy of the higher principles and powers of his soul. A bird may be shot upward to the skies by a foreign force; but it rises, in the true sense of the word, only when it spreads its own wings and soars by its own living power. So a man may be thrust upward into a conspicuous place by outward accidents, but he rises only in so far as he exerts himself and expands his best faculties and ascends by a free effort to a nobler region of thought and action. Such is the elevation I desire for the labourer, and I desire no other. This elevation is indeed to be aided by an improvement of his outward condition, and in turn it greatly improves his outward lot; and thus connected, outward good is real and great; but supposing it to exist in separation from inward growth and life, it would be nothing worth, nor would I raise a finger to promote it.

I know it will be said that such elevation as I have spoken of is not and cannot be within the reach of the labouring multitude, and of consequence they ought not to be tantalized with dreams of its attainment. It will be said, that the principal part of men, are plainly designed to work on matter for the acquisition of material and corporeal good, and that in such the spirit is of necessity too wedded to matter to rise above it. This objection will be considered by and by; but I would just observe in passing, that the objector must have studied very carelessly the material world, if he suppose, that it is meant to be the grave of the minds of most of those who occupy it. Matter was made for spirit, body for mind. The mind, the spirit, is the end of this living organization of flesh and bones, of nerves and muscles; and the end of this vast system of sea and land, and air and skies. This unbounded creation of sun, and moon, and stars, and clouds and seasons was not ordained merely to feed and clothe the body, but first and supremely to awaken, nourish and expand the soul, to be the school of the intellect, the nurse of thought and imagination, the field for the active powers, a revelation of the Creator, and a bond of social union. We were placed in the material creation, not to be its slaves but to master it, and to make it a minister to our highest powers. It is interesting to observe how much the material world does for the mind. Most of the sciences, arts, professions and occupations of life, grow out of our connection with matter. The natural philosopher, the physician, the lawyer, the artist and the legislator, find the objects, or occasions of their researches in matter. The poet

borrows his beautiful imagery from matter. The sculptor and painter express their noble conceptions through matter. Material wants rouse the world to activity. The material organs of sense, especially the eye, wake up infinite thoughts in the mind. To maintain then that the mass of men are and must be so immersed in matter, that their souls cannot rise, is to contradict the great end of their connection with matter. I maintain that the philosophy which does not see in the laws and phenomena of outward nature, the means of awakening mind, is lamentably shortsighted; and that a state of society, which leaves the mass of men to be crushed and famished in soul by excessive toils on matter, is at war with God's designs, and turns into means of bondage what was meant to free and expand the soul.

Elevation of soul, this is to be desired for the labourer as for every human being, and what does this mean? The phrase, I am aware, is vague, and often serves for mere declamation. Let me strive to convey some precise ideas of it, and in doing this I can use no language, which will save the hearer from the necessity of thought. The subject is a spiritual one. It carries us into the depths of our own nature, and I can say nothing about it worth saying without tasking your powers of attention, without demanding some mental toil. I know that these lectures are meant for entertainment rather than mental labour; but as I have told you, I have great faith in labour, and I feel that I cannot be more useful than in exciting the hearer to some vigorous action of mind.

Elevation of soul, in what does this consist? Without

aiming at philosophical exactness I shall convey a sufficiently precise idea of it, by saying that it consists, first, in force of thought, exerted for the acquisition of truth; secondly, in force of pure and generous feeling, thirdly, in force of moral purpose. Each of these topics needs a lecture for its developement.

I must confine myself to the first; from which, however, you may learn in a measure my views of the other two. Before entering on this topic, let me offer one preliminary remark. To every man who would rise in dignity as a man, be he rich or poor, ignorant or instructed, there is one essential condition, one effort, one purpose, without which not a step can be taken. He must resolutely purpose and labour to free himself from whatever he knows to be wrong in his motives and life. He who habitually allows himself in any known crime or wrong doing, effectually bars his progress towards a higher intellectual and moral life. On this point every man should deal honestly with himself. If he will not listen to his conscience, rebuking him for violations of plain duty, let him not dream of self-elevation. The foundation is wanting. He will build, if at all, in sand.

I now proceed to my main subject. I have said that the elevation of a man is to be sought, or rather consists, first, in force of thought exerted for the acquisition of truth, and to this I ask your serious attention. Thought, thought, is the fundamental distinction of mind, and the great work of life. All that a man does outwardly, is but the expression and completion of his inward thought. To work effectually, he must think clearly. To act nobly, he must think nobly. Intellectual force is a prin-

cipal element of the soul's life, and should be proposed by every man as a principal end of his being. It is common to distinguish between the intellect and the conscience, between the power of thought and virtue or holiness, and to say that virtuous action is worth more than strong thinking. But we mutilate our nature by thus drawing lines between actions or energies of the soul, which are intimately, indissolubly bound together. The head and the heart are not more vitally connected than thought and virtue. What is conscience but the highest act of the intellect? Do we not degrade it by making it a mere feeling? Is it not something more? Is it not a wise discernment of the right, the holy, the good? Take away thought from virtue, and what remains worthy of a man? Is not high virtue, more than blind instinct? Is it not founded on, and does it not include clear, bright perceptions of what is lovely and grand in character and action? Without power of thought, what we call conscientiousness or a desire to do right, shoots out into illusion, exaggeration, pernicious excess. The most cruel deeds on earth have been perpetrated in the name of conscience. Men have hated and murdered one another from a sense of duty. The worst frauds have taken the name of pious. Thought, intelligence is the dignity of a man, and no man is rising but in proportion as he is learning to think clearly and forcibly, or directing the energy of his mind to the acquisition of truth. Every man, in whatsoever condition, is to be a student. No matter what other vocation he may have, his chief vocation is to think.

I say every man is to be a student, a thinker. This

does not mean, that he is to shut himself within four walls and bend body and mind over books. Men thought before books were written, and some of the greatest thinkers never entered what we call a study. Nature, Scripture, society and life present perpetual subjects for thought, and the man who collects, concentrates, employs his faculties on any of these subjects for the purpose of getting the truth, is so far a student, a thinker, or philosopher, and is rising to the dignity of a man. It is time that we cease to limit to professed scholars, the titles of thinkers, philosophers. Whoever seeks truth with an earnest mind, no matter when or how, belongs to the school of intellectual men.

In a loose sense of the word, all men may be said to think; that is, a succession of ideas, notions, passes through their minds from morning to night; but in as far as this succession is passive, undirected or governed only by accidents and outward impulse, it has little more claim to dignity than the experience of the brute, who receives, with like passiveness, sensation from abroad through his working hours. Such thought, if thought it may be called, having no aim, is as useless, as the vision of an eye which rests on nothing, which flies without pause over earth and sky, and of consequence receives no distinct image. Thought, in its true sense, is an energy of intellect. In thought, the mind not only receives impressions or suggestions from without or within, but re-acts upon them, collects its attention, concentrates its forces upon them, breaks them up and analyzes them like a living laboratory, and then, combining them anew, traces their connections and thus impresses itself on all the objects which engage it.

The universe in which we live was plainly meant by God to stir up such thought as has now been described. It is full of difficulty and mystery, and can only be penetrated and unravelled by the concentration of the intellect. Every object, even the simplest in nature and society, every event of life is made up of various elements subtly bound together, so that to understand any thing we must reduce it from its complexity to its parts and principles, and examine their relation to one another. Nor is this all. Every thing which enters the mind not only contains a depth of mystery in itself, but is connected by a thousand ties with all other things. The universe is not a disorderly, disconnected heap, but a beautiful whole, stamped throughout with unity, so as to be an image of the One Infinite Spirit. Nothing stands alone. All things are knit together, each existing for all and all for each. The humblest object has infinite connections. The vegetable, which you saw on your table to day, came to you from the first plant which God made to grow on the earth, and was the product of the rains and sunshine of six thousand years. Such a universe demands thought to be understood; and we are placed in it to think, to put forth the power within, to look beneath the surface of things, to look beyond particular facts and events to their causes and ~~facts~~ effects, their reasons and ends, their mutual influences, their diversities and resemblances, their proportions and harmonies, and the general laws which bind them together. This is what I mean by thinking, and by such thought the mind rises to a dignity which humbly represents the greatness of the Divine intellect; that is,

it rises more and more to consistency of views, to broad general principles, to universal truths, to glimpses of the order and harmony and infinity of the Divine system, and thus to a deep, enlightened veneration of the Infinite Father. Do not be startled, as if I were holding out an elevation of mind utterly to be despaired of; for all thinking, which aims honestly and earnestly to see things as they are, to see them in their connections, and to bring the loose, conflicting ideas of the mind into consistency and harmony, all such thinking no matter in what sphere, is an approach to the dignity of which I speak. You are all capable of the thinking which I recommend. You have all practised it in a degree. The child, who casts an inquiring eye on a new toy and breaks it to pieces that he may discover the mysterious cause of its movements, has begun the work of which I speak, has begun to be a philosopher, has begun to penetrate the unknown, to seek consistency and harmony of thought; and let him go on as he has begun, and make it one great business of life to inquire into the elements, connections and reasons of whatever he witnesses in his own breast, or in society, or in outward nature, and be his condition what it may, he will rise by degrees to a freedom and force of thought, to a breadth and unity of views, which will be to him an inward revelation and promise of the intellectual greatness for which he was created.

You will observe, that in speaking of force of thought as the elevation of the labourer and of every human being, I have continually supposed this force to be exerted for the purpose of acquiring truth. I beg you never to lose

sight of this motive, for it is essential to intellectual dignity. Force of thought may be put forth for other purposes, to amass wealth for selfish gratification, to give the individual power over others, to blind others, to weave a web of sophistry, to cast a deceitful lustre on vice, to make the worse appear the better cause. But energy of thought, so employed, is suicidical. The intellect, in becoming a pander to vice, a tool of the passions, an advocate of lies, becomes not only degraded, but diseased. It loses the capacity of distinguishing truth from falsehood, good from evil, right from wrong; it becomes as worthless as an eye, which cannot distinguish between colors or forms. Wo to that mind which wants the love of truth! For want of this, genius has become a scourge to the world, its breath a poisonous exalation, its brightness a seducer into paths of pestilence and death. Truth is the light of the Infinite Mind, and the image of God in his creatures. Nothing endures but truth. The dreams, fictions, theories men would substitute for it, soon die. Without its guidance effort is vain, and hope baseless. Accordingly, the love of truth, a deep thirst for it, a deliberate purpose to seek it and hold it fast, may be considered as the very foundation of human culture and dignity. Precious as thought is, the love of truth is still more precious, for without it, thought wanders and wastes itself, and precipitates men into guilt and misery. There is no greater defect in education and the pulpit, than that they inculcate so little an impartial, earnest, reverential love of truth, a readiness to toil, to live and die for it. Let the labouring man be imbued in a measure with this spirit; let him learn to regard himself as

endowed with the power of thought, for the very end of acquiring truth; let him learn to regard truth as more precious than his daily bread, and the spring of true and perpetual elevation is touched within him. He has begun to be a man; he becomes one of the elect of his race. Nor do I despair of this elevation of the laborer. Unhappily little, almost nothing has been done as yet to inspire either rich or poor with the love of truth for its own sake, or for the life and inspiration and dignity it gives to the soul. The prosperous have as little of it as the labouring mass. I think indeed that the spirit of luxurious fashionable life is more hostile to it than the hardships of the poor. Under a wise culture this spirit may be awakened in all classes, and wherever awakened, it will form philosophers, successful and noble thinkers. These remarks seem to me particularly important, as showing how intimate a union subsists between the moral and intellectual nature, and how both must work together from the beginning. All human culture rests on a moral foundation, on an impartial, disinterested spirit, on a willingness to make sacrifices to the truth. Without this moral power, mere force of thought avails nothing towards our elevation.

I am aware that I shall be told that the work of thought which I have insisted on is difficult, that to collect and concentrate the mind for the truth is harder than to toil with the hands. Be it so. But are we weak enough to hope to rise without toil? Does any man, labourer or not, expect to invigorate body or mind without strenuous effort? Does not the child grow and get strength by throwing a degree of hardship and vehe-

mence and conflict into his very sports. Does not life without difficulty become insipid and joyless? Cannot a strong interest turn difficulty into pleasure? Let the love of truth, of which I have spoken, be awakened, and obstacles in the way to it will whet, not discourage, the mind, and inspire a new delight into its acquisition.

I have hitherto spoken of force of thought in general. My views will be given more completely and distinctly, by considering, next, the objects on which this force is to be exerted. These may be reduced to two classes, matter, and mind, the physical world which falls under our eyes, and the spiritual world. The working man is particularly called to make matter his study, because his business is to work on it, and he works more wisely, effectually, cheerfully and honourably in proportion as he knows what he acts upon, knows the laws and forces of which he avails himself, understands the reason of what he does, and can explain the changes which fall under his eye. Labour becomes a new thing when thought is thrown over it, when the mind keeps pace with the hands. Every farmer should study chemistry, so as to understand the elements or ingredients, which enter into soils, vegetation, and manures, and the laws according to which they combine with and are loosened from one another. So the mechanic should understand the mechanic powers, the laws of motion, and the history and composition of the various substances which he works. Let me add, that the farmer and the mechanic should cultivate the perception of beauty. What a charm and new value might the farmer add to his grounds and cottage, were he a man of taste. Th

product of the mechanic, be it great or small, a house or a shoe, is worth more, some times much more, if he can succeed in giving it the grace of proportion. In France, it is not uncommon to teach drawing to mechanics, that they may get a quick eye and a sure hand, and may communicate to their work the attraction of beauty. Every man should aim to impart this perfection to his labours. The more of Mind we carry into toil, the better. Without a habit of thought, a man works more like a brute or machine, than like a man. With it his soul is kept alive amidst his toils. He learns to fix an observing eye on the processes of his trade, catches hints which abridge labour, gets glimpses of important discoveries, and is sometimes able to perfect his art. Even now, after all the miracles of invention which honour our age, we little suspect what improvements of machinery are to spring from spreading intelligence and natural science among workmen.

But I do not stop here. Nature is to engage our force of thought, not simply for the aid which the knowledge of it gives in working, but for a higher end. Nature should be studied for its own sake, because so wonderful a work of God, became impressed with his perfection, became radiant with beauty, and grandeur, and wisdom and beneficence. A labourer like every other man is to be liberally educated, i. e. he is to get knowledge not only for his bodily subsistence, but for the life and growth and elevation of his mind. Am I asked whether I expect the labourer to traverse the whole circle of the physical sciences? Certainly not; nor do I expect the merchant, or the lawyer, or preach-

er, to do it. Nor is this at all necessary to elevation of soul. The truths of physical science, which give greatest dignity to the mind, are those general laws of the creation, which it has required ages to unfold, but which an active mind, bent on self-enlargement, may so far study and comprehend, as to interpret the changes of nature perpetually taking place around us, as to see in all the forces of the universe the workings of one Infinite Power, and in all its arrangements the manifestation of one unsearchable wisdom.

And this leads me to observe the second great object on which force of thought is to be exerted, and that is Mind, Spirit, comprehending under this word, God and all his intelligent offspring. This is the subject of what are called the metaphysical and moral sciences. This is the grand field for thought; for the outward material world is the shadow of the spiritual, and made to minister to it. This study is of vast extent. It comprehends theology, metaphysics, moral philosophy, political science, history, literature. This is a formidable list, and it may seem to include a vast amount of knowledge, which is necessarily placed beyond the reach of the labourer. But it is an interesting thought, that the key to these various sciences is given to every human being in his own nature, so that they are peculiarly accessible to him. How is it that I get my ideas of God, of my fellow-creatures, of the deeds, suffering, motives, which make up universal history? I comprehend all these from the consciousness of what passes in my own soul. The mind within me is a type, representative of all others, and therefore I can understand all. Whence come my

been thought and written in regard to the spiritual nature, not that a man should become an Encyclopedia, but that the Great Ideas in which all discoveries terminate, which sum up all sciences, which the philosopher extracts from infinite details, may be comprehended and felt. It is not the quantity, but the quality of knowledge which determines the mind's dignity. A man of immense information may, through the want of large and comprehensive ideas, be far inferior in intellect to a labourer, who, with little knowledge, has yet seized on great truths. For example, I do not expect the labourer to study theology in the ancient languages, in the writings of the Fathers, in the history of sects, &c. &c.; nor is this needful. All theology, scattered as it is through countless volumes, is summed up in the idea of God; and let this idea shine bright and clear in the labourer's soul, and he has the essence of theological libraries, and a far higher light than has visited thousands of renowned divines. A great mind is formed by a few great ideas, not by an infinity of loose details. I have known very learned men who seemed to me very poor in intellect, because they had no grand thoughts. What avails that a man has studied ever so minutely the histories of Greece and Rome if the great idea of Freedom, and Beauty, and Valour, and Spiritual Energy have not been kindled by these records into living fires in his soul. The illumination of an age does not consist in the amount of its knowledge, but in the broad and noble principles of which that knowledge is the foundation and inspirer. The truth is, that the most laborious and successful student is confined in his re-

searches to a very few of God's works; but this limited knowledge of things may still suggest universal laws, broad principles, grand ideas, and these elevate the mind. There are certain thoughts, principles, ideas, which by their nature, rule over all knowledge which are intrinsically glorious, quickening, pregnant, all-comprehending, eternal, and with these I desire to enrich the mind of the labourer and of every human being.

To illustrate my meaning, let me give a few examples of the great ideas which belong to the study or science of mind. Of course, the first of these, the grandest, the most comprehensive is the idea of God. The parent mind, the primitive and infinite intelligence. Every mans elevation is to be measured first and chiefly by his conception of this Great Being; and to attain a just, and bright, and quickening knowledge of them is the highest aim of thought. In truth, the great end of the universe, of revelation, of life is to develope in us the idea of God. Much earnest, patient, laborious thought is required to see this Infinite Being as he is, to rise above the low gross notions of the Divinity, which rush in upon us from our passions, from our selfish partialities, and from the low-minded world around us. There is one view of God particularly suited to elevate us. I mean the view of him as the "Father of our spirits," as having created us with great powers to grow up to perfection, as having ordained all outward things, to minister to the progress of the soul; as always present to inspire and strengthen us, to wake us up to inward life, and to judge, and to rebuke our wrongdoing, as looking with parental joy on our resistance of evil, as desiring to communicate himself

to our minds forever. This one idea, expanded in the breast of the labourer, is a germ of elevation more fruitful than all science, no matter how extensive or profound, which treats only of outward finite things. It places him in the first rank of human beings. You hear of great theologians. He only deserves the name, be his condition what it may, who has by thought, and obedience, purified and enlarged his conception of God.

From the idea of God, I proceed to another grand one, that of man, of human nature; and this should be the object of serious, intense thought. Few men know as yet what a man is. They know his clothes, his complexion, his property, his rank, his follies and his outward life. But the thought of his inward being, his proper humanity, has hardly dawned on multitudes; and yet who can live a man's life, who does not know what is the distinctive worth of a human being? It is interesting to observe, how faithful men generally are to their idea of a man; how they act up to it. Spread the notion, that courage is true manhood, and how many will die rather than fall short of that standard; and hence, the true idea of a man brought out in the labourer's mind, elevates him above every other class who may want it. Am I asked for [my conception of the dignity of a human being? I should say that it consists, first, in that spiritual principle, called sometimes the reason, sometimes the conscience, which rising above what is local and temporary, discerns immutable truth, and everlasting right; which in the midst of imperfect things, conceives of perfection; which is universal and impartial, standing in direct opposition to the partial, selfish principles of human nature; which

says to me with authority, that my neighbour is as precious as myself and his rights as sacred as my own; which commands me to receive all truth however it may war with my pride, and to do all justice however it may conflict with my interest; and which calls me to rejoice with love in all that is beautiful, good, holy, happy in whatever being their attributes may be found. This principle is a ray of Divinity in man. We do not know what man is, till something of the celestial grandeur of this principle in the soul be discerned. There is another grand view of man, included indeed in the former, yet deserving distinct notice. He is a free being created to act from a spring in his own heart, to form himself and to decide his own destiny; connected intimately with nature, but not enslaved to it; connected still more strongly with God, yet not enslaved even to the Divinity, but having power to render or withhold the service due to his Creator; encompassed by a thousand warring forces, by physical elements which inflict pleasure and pain, by dangers seen and unseen; by the influences of a tempting, sinful world, yet endued by God with power to contend with all, to perfect himself by conflict with the very forces which threaten to overwhelm him. Such is the idea of a man. Happy he in whom it is unfolded by earnest thought.

Had I time I should be glad to speak of other great ideas belonging to the science of mind, and which sum up and give us, in one bright expression the speculations of ages. The idea of human life, of its true end and greatness; the idea of virtue, as the absolute and ultimate good. The idea of liberty, which is the highest thought

of political science, and which, by its intimate presence to the minds of the people, is the chief spring of our country's life and greatness,—all these might be enlarged on, and I might shew how these may be awakened in the labourer, and give him an elevation which many who are above labour want. But, leaving all these, I will only refer to another, one of the most important results of the science of mind, and which the labourer, in common with every man, may, and should receive, and should strengthen by patient thought. It is that of his importance as an individual. He is to understand that he has a value, not as belonging to a community, and contributing to a general good, which is distinct from himself, but on his own account. He is not a mere part of a machine. In a machine the parts are useless but as conducing to the end of the whole, for which alone they subsist. Not so a man. He is not simply a means, but an end, and exists for his own sake, for the unfolding of his nature, for his own virtue and happiness. True, he is to work for others, but not servilely, not with a broken spirit, not so as to degrade himself; he is to work for others from a mere self-regard, from principles of justice and benevolence, and in the exercise of a free will and intelligence, by which his own character is perfected. His individual dignity, not derived from birth, from success, from wealth, from outward show, but consisting in the indestructible principles of his soul. This ought to enter into his habitual consciousness. I do not speak rhetorically or use the cant of rhapsodists, but I utter my calm, deliberate conviction, when I say, that the labourer ought to regard himself with a self-respect, unknown to the proudest monarch who rests on outward rank.

I have now illustrated what I mean by the great ideas which exalt the mind. Their worth and power cannot be exaggerated. They are the mightiest influences on earth. One great thought breathed into a man may regenerate him. The idea of freedom in ancient and modern republics, the idea of inspiration in various religious sects, the idea of immortality, how have they triumphed over worldly interests! How many heroes and martyrs have they formed! Great ideas are mightier than the passions. To awaken them is the highest office of education. As yet it has been little thought of. The education of the mass of the people has consisted in giving them mechanical habits, in breaking them to current usages and modes of thinking, in teaching religion and morality as traditions. It is time that a rational culture should take place of the mechanical; that men should learn to act more from idea and principle, and less from blind impulse and undiscerning imitation.

Am I met here by the constantly recurring objection, that such great thoughts as have now been treated of, are not to be expected in the multitude of men, whose means of culture are so confined. To this difficulty I shall reply in the next lecture; but I wish to state a fact, or law of our nature, very cheering to those who, with few means, still pant for generous improvement. It is this, that great ideas come to us less from outward, direct, laborious teaching, than from indirect influences, and from the native working of our own minds, so that those who want the outward apparatus for extensive learning, are not cut off from them. Thus laborious teachers may instruct us for years in God, and virtue, and

the soul, and we may remain nearly as ignorant of them as at the beginning; whilst a look, a tone, an act of a fellow creature who is kindled by a grand thought, and who is thrown in our path at some susceptible season of life, will do much to awaken and expand this thought within us. It is a matter of experience that the greatest ideas often come to us when right-minded ~~and open-hearted~~, we know not how. They flash on us as lights from heaven. A man seriously given to the culture of his mind in virtue and truth, finds himself under better teaching than that of man. Revelations of his own soul, of God's intimate presence, of the grandeur of the creation, of the glory of disinterestedness, of the deformity of wrong doing, of the dignity of universal justice, of the might of moral principle, of the immutableness of truth, of immortality, and of the inward sources of happiness; these revelations, awakening a thirst for something higher than he is or has, come of themselves to a humble, self-improving man. Sometimes a common scene in nature, one of the common relations of life, will open itself to us with a brightness and pregnancy of meaning unknown before. Sometimes a thought of this kind forms an era in life. It changes the whole future course. It is a new creation, and these great ideas are not confined to men of any class; they are communications of the Infinite Mind to all minds which are open to their reception, and labor is a far better condition for their reception than luxurious or fashionable life. It is even better than a studious life, when this fosters vanity, pride, and the spirit of jealous competition. A childlike simplicity attracts these revelations more than a selfish cul-

ture of intellect, however far extended. — Perhaps a caution should be added to these suggestions. In speaking of great ideas, as sometimes springing up of themselves, as sudden illuminations, I have no thought of teaching that we are to wait for them passively, or to give up our minds unthinkingly to their control. We must prepare ourselves for them by faithfulness to our own powers, by availing ourselves of all means of culture within our reach; and what is more, these illuminations, if they come, are not distinct, complete, perfect views, but glimpses, suggestions, flashes, given us, like all notices and impressions from the outward world, to be thought upon, to be made subjects of patient reflection, to be brought by our own intellect and activity into their true connection with all our other thoughts. A great idea, without reflection, may dazzle and bewilder, may destroy the balance and proportion of the mind, and impel to dangerous excess. It is to awaken the free, earnest exertion of our powers, to rouse us from passiveness to active and life, that inward inspirations, and the teachings of outward nature are accorded to the mind.

I have thus spoken at large of that Force of Thought which the labourer is to seek as his true elevation, and I will close the subject with observing, that on whatever objects, or for whatever purposes this force may be exerted, one purpose should be habitually predominant, and that is, to gain a larger, clearer comprehension of all the duties of life. Thought cannot take too wide a range; but its chief aim should be to acquire juster and brighter perceptions of the Right and the Good, in every relation and condition in which we may

be placed. Do not imagine that I am here talking professionally or sliding unconsciously, by the force of habit, into the tone of the pulpit. The subject of Duty belongs equally to all professions and all conditions. It were as wise to think of living without breath, or of seeing without light, as to exclude moral and religious principle from the work of self-elevation. And I say this, because you are in danger of mistaking mere knowledge for improvement. Knowledge fails of its best end, when it does not minister to a high virtue. I do not say that you are never to think, read, or study but for the express purpose of learning our duties. The mind must not be tied down by rigid rules. Curiosity, amusement, natural tastes may innocently direct reading and study to a certain extent. Even in these cases, however, we are bound to improve ourselves morally as well as intellectually, by seeking truth and rejecting falsehood, and by watching against the taint which inheres in almost all human productions. What avails intellectual without moral power? How little does it avail us to study the outward world, if its greatness inspire no reverence of its Author, if its beneficence awaken no kindred love towards our fellow creatures? How little does it avail us to study history, if the past do not help us to comprehend the dangers and duties of the present, if from the sufferings of those who have gone before us we do not learn how to improve, and from their great and good deeds ~~learn~~ to act nobly; if the developement of the human heart, in different ages and countries, do not give us a better knowledge of ourselves? Then little does literature benefit us, if the

sketches of life and character, the generous sentiments, the testimonies to disinterestedness and rectitude, with which it abounds, do not incite and guide to energy, power and more graceful action? How little substantial good do we derive from poetry and the fine arts, if the beauty which delights the imagination, do not warm and refine the heart, and raise us to the love and admiration of what is fair, and perfect, and lofty in character and life? Let our studies be as wide as our condition will allow; but let this be the highest aim, to instruct us in duty and true happiness, in the perfection of our nature, in the true use of life, in the best direction of our power. Then is the culture of intellect an unmixed good, when it is sacredly used to enlighten the conscience, to feed the flame of generous sentiment, to perfect us in our common employments, to throw a grace over our common actions, to make us sources of innocent cheerfulness and centres of holy influence, and to give us courage, thought, strength, stability amidst the sudden changes and sore temptations and trials of the present life.

employment, by his daily engagement in manual toil. I now come to consider the objections which spring up in many minds when such views of the labourer's destiny are given. This is our second head.

First, it will be objected that the labouring multitude cannot command a variety of books, or spend much time in reading; and how then can they gain the force of thought, and the great ideas which were treated of in the former lecture? This objection grows out of the prevalent disposition to confound intellectual improvement with book-learning. Some seem to think that there is a kind of magic in a printed page, that types give a higher knowledge than can be gained from other sources. Reading is considered as the royal road to intellectual eminence. This prejudice I have virtually set aside in my previous remarks; but it has taken so strong a hold of many as to need some consideration. I shall not attempt to repel the objection by decrying books. Truly good books are more than mines to those who can understand them. They are the breathings of the great souls of past times. Genius is not embalmed in them, as is sometimes said, but lives in them perpetually. But we need not many books to answer the great ends of reading. A few are better than many, and a little time given to a faithful study of the few will be enough to quicken thought and enrich the mind. The greatest men have not been book-men. Washington, it has often been said, was no great reader. The learning commonly gathered from books is of less worth than the truths we gain from experience and reflection. Indeed, most of the knowledge from reading in these

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days, being acquired with little mental action, and seldom or never reflected on and turned to use, is very much a vain show. Events stirring the mind to earnest thought and vigorous application of its resources, do vastly more to elevate the mind, than most of our studies at the present time. Few of the books, read among us, deserve to be read. Most of them have no principle of life, as is proved by the fact, that they die the year of their birth. They do not come from thinking, and how can they awaken thought? A great proportion of the reading of this city is useless, I had almost said pernicious. I should be sorry to see our labourers exchanging their toils for the reading of many of our young ladies and young gentlemen, who look on the intellect as given them for amusement, who read, as they visit, for amusement, who discuss no great truth and put forth no energy of thought on the topics which fly through their minds. With this insensibility to the dignity of the intellect, and this frittering away of the mind on superficial reading, I see not with what face they can claim superiority to the labouring mass, who certainly understand one thing thoroughly, that is, their own business, and who are doing something useful for themselves and their fellow creatures. The great use of books is, to rouse us to thought, to turn us to questions which great men have been working on for ages, to furnish us with materials for the exercise of judgment, imagination and moral feeling, to breathe into us a moral life from higher spirits than our own; and this benefit of books may be enjoyed by those who have not much time for retired study.

It must not be forgotten, by those who despair of the labouring classes because they cannot live in libraries, that the highest sources of truth, light and elevation of mind, are not libraries, but our inward and outward experience. Human life, with its joys and sorrows, its burdens and alleviations, its crimes and virtues, its deep wants, and its solemn changes, and its retributions, always pressing on us; what a library is this? and who may not study it? Every human being is a volume, worthy to be studied. The books which circulate most freely through the community, are those which give us pictures of human life. How much more improving is the original, did we know how to read it? The labourer has this page always open before him, and, still more, the labourer is every day writing a volume more full of instruction than all human productions; I mean, his own life. No work of the most exalted genius can teach us so much as the revelations of human nature in the secrets of our own souls, in the workings of our own passions, in the operations of our own intelligence, in the retributions which follow our own good and evil deeds, in the dissatisfaction with the present, in the spontaneous thoughts and aspirations, which form part of every man's biography. The study of our own history from childhood, of all the stages of our developement, of the good and bad influences which have beset us, of our mutations of feeling and purpose, and of the great current which is setting us towards future happiness and woe; this is a study to make us nobly wise; and who of us has not access to this fountain of eternal truth? May not the labourer study and

understand the pages which he is writing in his own breast?

In these remarks I have aimed to remove the false notions into which labourers themselves fall, that they can do little towards acquiring force and fulness of thought, because in want of books. I shall next turn to prejudices more confined to other classes. A very common one is, that the many, are not to be called to think, study, improve their minds, because a few are intended by God to do their thinking for them. Providence, it is said, raises up superior minds, whose office it is to discover truth for the rest of the race. Thinking and manual toil are not meant to go together. The division of labour is a great law of nature. One man is to serve society by his head, another by his hands. Let each class keep to its proper work. These doctrines I protest against. I deny to any individual or class this monopoly of thought. Who among men can show God's commission to think for his brethren, to shape passively the intellect of the mass, to stamp his own image on them as if they were wax. As well might a few claim a monopoly of light and air, of seeing and breathing, as of thought. Is not the intellect as universal a gift as the organs of sight and respiration? Is not truth as freely spread abroad as the atmosphere or the sun's rays? Can we imagine that God's highest gifts of intelligence, imagination and moral power, were bestowed, to provide only for animal wants? to be denied the natural means of growth, which is action? to be starved by drudgery? Were the mass of men

made to be monsters? to grow only in a few organs and faculties, and to pine away and shrivel in others? or were they made to put forth all the powers of men, especially the best and most distinguishing? No man, not the lowest, is all hands, all bones and muscle. The mind is more essential to human nature, and more enduring than the limbs, and was this made to be dead? Is not thought the right and duty of all? Is not truth alike precious to all? Is not truth the natural aliment of the mind as plainly as the wholesome grain is of the body? Is not the mind adapted to thought, as plainly as the eye to light, the ear to sound? Who dares to withhold it from its natural action, its natural element and joy? Undoubtedly some men are more gifted than others, and are marked out for more studious lives. But the work of such men is not to do others' thinking for them, but to help them to think more vigorously and effectually. Great minds are to make others great. Their superiority is to be used, not to break the multitude to intellectual vassalage, not to establish over them a spiritual tyranny, but to rouse them from lethargy and to aid them to judge for themselves. The light and life which spring up in one soul are to be spread far and wide. Of all treasons against humanity, there is no one worse than his, who employs great intellectual force to keep down the intellect of his less favoured brother.

It is sometimes urged by those who consider the multitude as not intended to think, that at best they can learn but little, and that this is likely to harm rather than to do them good. 'A little learning,' we are told 'is a dangerous thing.' 'Shallow draughts' of knowledge

are worse than ignorance. The mass of the people, it is said, can go to the bottom of nothing; and the result of stimulating them to thought, will be the formation of a dangerous set of half thinkers. To this argument, I reply, first, that it has the inconvenience of proving too much; for, if valid, it shews that none of any class ought to think. For who, I would ask, can go to the bottom of any thing? Whose 'learning' is not 'little?' Whose 'draughts' of knowledge are not 'shallow?' Who of us has fathomed the depths of a single product of nature or a single event in history. Who of us is not baffled by the mysteries in a grain of sand? How contracted the range of the widest intellect? But is our knowledge, because so little, of no worth? Are we to despise the lessons which are taught us in the books of creation, in this narrow round of human experience, because an infinite universe stretches around us, which we have no means of exploring, and in which the earth and sun, and planets, dwindle to a point? We should remember that the known, however little it may be, is in harmony with the boundless unknown and a step towards it. We should remember too that the gravest truths may be gathered from a very narrow compass of information. God is revealed in his smallest work as truly as in his greatest. The principles of human nature may be studied better in a family than in the history of the world. The finite is a manifestation of the infinite. The great Ideas, of which I have formerly spoken, are within the reach of every man who thirsts for truth and seeks it with singleness of mind. I will only add, that the labouring class are not now condemned to draughts of knowledge

so shallow as to merit scorn. Many of them know more of the outward world than all the philosophers of antiquity; and Christianity has opened to them the mysteries of the spiritual world, which kings and prophets were not privileged to understand. And are they, then, to be doomed to spiritual inaction, as incapable of useful thought?

It is sometimes said that the multitude may think on the common business of life, but not on higher subjects, and especially on religion. This, it is said, must be received on authority. On this, men in general can form no judgment of their own. But this is the last subject on which the individual should be willing to surrender himself to other's dictation. In nothing has he so strong an interest. In nothing is it so important that his mind and heart should be alive and engaged. In nothing has he readier means of indulgment for himself. In nothing, as history shows, is he more likely to be led astray by such as assume the office of thinking for him. Religion is a subject open to all minds. Its great truths have their foundation in the soul itself, and their proofs surround us on all sides. God has not shut up the evidence of his being in a few books, written in a foreign language, and locked up in the libraries of colleges and philosophers; but has written his name on the heavens and on the earth, and even on the minutest animal and plant; and his word, taught by Jesus Christ, was not given to scribes and lawyers, but taught to the poor, to the mass of men, on mountains, in streets, and on the seashore. Let me not be told that the multitude do actually receive religion on authority, or on the word of others. I reply, that a faith so received seems to me of little

worth. The precious, the living, the effectual part of a poor man's faith, is that of which he sees the reasonableness and excellence; that which approves itself to his intelligence, his conscience, his heart; that which answers to deep wants in his own soul, and of which he has the witness in his own inward and outward experience. All other parts of his belief, those which he takes on blind trust, and in which he sees no marks of truth and divinity, do him little or no good. Too often they do him harm, by perplexing his simple reason, by substituting the fictions and artificial systems of theologians for the plain precepts of love, and justice, and humility, and filial trust in God. As long as it was supposed that religion is to benefit the world by laying restraints, awakening fears, and acting as a part of the system of police, so long it was natural to rely on authority and tradition as the means of its propagation; so long it was desirable to stifle thought and inquiry on the subject. But now that we have learnt that the true office of religion is to awaken pure and lofty sentiments, and to unite man to God by rational homage and enlightened love, there is something monstrous in placing religion beyond the thought and the study of the mass of the human race.

I proceed to another prejudice. It is objected, that the distinction of ranks is essential to social order, and that this will be swept away by calling forth energy of thought in all men. This objection, indeed, though exceedingly insisted on in Europe, has nearly died out here; but still enough of it lingers among us to deserve

consideration. I reply, then, that it is a libel on social order to suppose, that it requires for its support the reduction of the multitude of human beings to ignorance and servility; and that it is a libel on the Creator to suppose, that he requires as the foundation of communities, the systematic depression of the majority of his intelligent offspring. The supposition is too grossly unreasonable, too monstrous, to require laboured refutation. I see no need of ranks, either for social order or for any other purpose. A great variety of pursuits and conditions is indeed to be desired. Men ought to follow their genius, and to put forth their powers in every useful and lawful way. I do not ask for a monotonous world. We are far too monotonous now. The vassalage of fashion, which is a part of rank, prevents continually the free expansion of men's powers. Let us have the greatest diversity of occupations. But this does not imply that there is a need of splitting society into castes or ranks, or that a certain number should arrogate superiority, and stand apart from the rest of men as a separate race. Men may work in different departments of life, and yet recognise their brotherly relation, and honour one another, and hold friendly communion with one another. Undoubtedly, men will prefer as friends and common associates, those with whom they sympathise most. But this is not to form a rank or caste. For example, the intelligent seek out the intelligent; the pious, those who reverence God. But suppose the intellectual and the religious to cut themselves off by some broad, visible distinction from the rest of society, to form a clan of their own, to refuse admission into

manently to degrade human nature, or subvert the principles of justice and freedom.

I am aware that it will be said, that the want of refinement of manners and taste in the lower classes will necessarily keep them an inferior caste, even though all political inequalities be removed. I acknowledge this defect of manners in the multitude, and grant that it is an obstacle to intercourse with the more improved, though often exaggerated. But this is a barrier which must and will yield to the means of culture spread through our community. This evil is not necessarily associated with any condition of human life. An intelligent traveller,* tells us, that in Norway, a country wanting many of our advantages, good manners and politeness are spread through all classes of society; and that the 'rough way of talking to and living with each other, characteristic of the lower classes of society in England, are not found there.' Not many centuries ago, the intercourse of the highest orders in Europe was sullied by indelicacy and fierceness; but time has worn out these stains, and the same cause is now removing what is repulsive among those who toil with their hands. I cannot believe that coarse manners, boisterous conversation, slovenly negligences, filthy customs, surliness, indecency, are to descend by necessity from generation to generation in any portion of the community. I do not see why neatness, courtesy, delicacy, ease and deference to other's feelings, may not be made the habits of the labouring multitude. A change is certainly go-

* See Laing's Travels in Norway.

suppose high fences of rank to be necessary to refinement of manners; suppose that the happiest of all ages were the feudal, when aristocracy was in its power and glory, when the noble, superior to the laws, committed more murders in one year, than the multitude in twenty. Suppose it best for the labourer to live and die in thoughtless ignorance. Allow all this, and that we have reason to look with envy on the past, one thing is plain, the past is gone, the feudal castle is dismantled, the distance between classes greatly reduced. Unfortunate as it may be, the people have begun to think, to ask reasons for what they do and suffer, believe, and to call the past to account. Old spells are broken, old reliances gone. Men can no longer be kept down by pageantry, state robes, forms and shows. Allowing it to be best that society should rest on the depression of the multitude, the multitude will no longer be quiet when they are trodden under foot, but ask impatiently for a reason why they too may not have a share in social blessings. Such is the state of things, and we must make the best of what we cannot prevent. Right or wrong, the people will think; and is it not important that they should think justly, that they should be inspired with the love of truth, and instructed how to seek it, that they should be established by wise culture in the great principles on which religion and society rest, and be protected from scepticism and wild speculation by intercourse with enlightened and virtuous men. It is plain, that in the actual state of the world, nothing can avail us but a real improvement of the mass of the people. No stable foundation can be laid for us but in men's

minds. Alarming as the truth is, it should be told, that outward institutions cannot now secure us. A mightier power than institutions has come into play among us, the judgment, the opinions, the feelings of the many, and all hopes of stability which do not rest on the progress of the many, must perish.

But a more serious objection than any yet considered, to the intellectual elevation of the labouring class, remains to be stated. It is said 'that the labourer can gain subsistence for himself and his family, only by a degree of labour which forbids the use of means of improvement. His necessary toils leave no time or strength for thought. Political economy, by showing that population outstrips the means of improvement, passes an irreversable sentence of ignorance and degradation on the labourer. He can live but for one end, which is to keep himself alive. He cannot give time and strength to intellectual, social, and moral culture, without starving his family, and impoverishing the community. Nature has laid this heavy law on the mass of the people, and it is idle to set up our theories, and dream of improvement against nature.'

This objection applies with great force to Europe, and is not without weight here. But it does not discourage me. I reply, first, to this objection, that it generally comes from a suspicious source. It comes generally from men who abound, and are at ease; who think more of property than of any other human interest; who have little concern for the mass of their fellow creatures; who are willing that others should bear all the burdens of life, and that any social order should continue which secures

them personal comfort or gratification. The selfish epicure, and the thriving man of business easily discover a natural necessity in that state of things, which accumulates on themselves all the blessings, and on their neighbour all the evils of life. But no man can judge what is good or necessary for the multitude, but he who feels for them, and whose equity and benevolence are shocked by the thought, that all advantages are to be monopolized by one set of men, and all disadvantages by another. I wait for the judgment of profound thinkers and earnest philanthropists on this point, a judgment formed after patient study of political economy and human nature and human history; nor even on such authority shall I readily despair of the multitude of my race.

In the next place the objection under consideration is very much a repetition of the old doctrine, that what has been must be; that the future is always to repeat the past, and society to tread forever the beaten path. But can any thing be plainer, than that the present condition of the world is peculiar, unprecedented? that new powers and new principles are at work? that the application of science to art is accomplishing a stupendous revolution? that the condition of the labourer is in many places greatly improved, and his intellectual aids increased? that abuses, once thought essential to society, and which seemed entwined with all its fibres, have been removed? Do the mass of men stand where they did a few centuries ago? And do not new circumstances, if they make us fearful, at the same time keep us from despair? The future, be it what it may, will not resemble

the past. The present has new elements, which must work out new weal or wo. We have no right, then, on the ground of the immutableness of human affairs, to quench, as far as we have power, the hope of social progress.

Another consideration in reply to the objection, that the necessary toils of life exclude improvement, may be drawn not only from general history, but from the experience of this country in particular. The working classes here have risen, and are still rising intellectually, and yet there are no signs of starvation, nor are we becoming the poorest people on earth. By far the most interesting view of this country is the condition of the working multitude. Nothing among us deserves the attention of the traveller so much, as the force of thought and character, and the self-respect awakened by our history and institutions in the mass of the people. Our prosperous classes are much like the same classes abroad, though, as we hope, of purer morals; but the great working multitude leave far behind them the labourers of other countries. No man of observation and benevolence can converse with them, without being struck and delighted with the signs they give of strong and sound intellect and manly principle. And who is authorized to set bounds to this progress? In improvement the first steps are the hardest. The difficulty is to wake up men's souls, not to continue their action. Every accession of light and strength is a help to new acquisitions.

Another consideration in reply to the objection is, that as yet no community has seriously set itself to the work of improving all its members, so that what is possi-

ing on among them in respect to manners. Let us hope that it will be a change for the better; that they will not adopt false notions of refinement; that they will escape the servile imitation of what is hollow, and insincere, and the substitution of outward shows for genuine natural courtesy. Unhappily they have but imperfect models on which to form themselves. It is not one class alone which needs reform in manners. We all need a new social intercourse, which shall breathe genuine refinement; which shall unite the two great elements of politeness, self-respect and a delicate regard to the rights and feelings of others; which shall be free without rudeness, and earnest without positiveness; which shall be graceful yet warm-hearted; and in which, communication shall be frank, unlabored, overflowing through the absence of all assumption and pretence, and through the consciousness of being safe from heartless ridicule. This grand reform, which I trust is to come, will bring with it a happiness little known in social life; and whence shall it come? The wise and disinterested of all conditions must contribute to it, and I see not why the labouring classes may not take part in the work. Indeed, when I consider the greater simplicity of their lives and their greater openness to the spirit of Christianity, I am not sure but that the 'golden age' of manners is to begin among those who are now despaired of for their want of refinement.

In these remarks, I have given the name of 'prejudices' to the old opinions respecting rank, and respecting the need of keeping the people from much thought; but allow these opinions to have a foundation in truth,

prosperity, because it exalts the outward above the inward, the material above the spiritual; because it springs from and cherishes a contemptible pride in superficial and transitory distinctions; because it alienates man from his brother, breaks the tie of common humanity, and breeds jealousy, scorn and mutual ill will. Can this be needed to social order?

It is true that in countries where the mass of the people are ignorant and servile, the existence of a higher and a worshipped rank tends to keep them from outrage. It infuses a sentiment of awe, which prevents more or less the need of force and punishment. But it is worthy of remark, that the means of keeping order in one state of society, may become the chief excitement of discontent and disorder in another, and this is peculiarly true of aristocracy, or high rank. In rude ages, this keeps the people down; but when the people by degrees have risen to some consciousness of their rights and essential equality with the rest of the race, the awe of rank naturally subsides, and passes into suspicion, jealousy, and sense of injury, and a disposition to resist. The very institution which once restrained, now provokes. Through this process the old world is now passing. The strange illusion, that a man, because he wears a garter or ribbon, or was born to a title, belongs to another race, is fading away; and society must pass through a series of revolutions, silent or bloody, until a more natural order takes place of distinctions which grew originally out of force. Thus aristocracy instead of giving order to society, now convulses it. So impossible is it for arbitrary human ordinations per-

ble remains yet to be ascertained. No experiment has been made to determine how far liberal provision can be made at once for the body and mind of the labourer. The highest social art is yet in its infancy. Great minds have no where solemnly, earnestly undertaken to resolve the great problem, how the multitude of men may be elevated. The trial is to come. Still more, the multitude have nowhere comprehended distinctly the true idea of progress, and resolved deliberately and solemnly to reduce it to reality. This great thought, however, is steadily opening on them, and it is destined to work wonders. From themselves, their salvation must chiefly come. Little can be done for them by others, till a spring is touched in their own breasts; and this being done, they cannot fail. The people, as history shows us, can accomplish miracles under the power of a great idea. How much have they often done and suffered in critical moments for country, for religion? The great idea of their own elevation is only beginning to unfold itself within them, and its energy is not to be foretold. A lofty conception of this kind, were it once distinctly seized, would be a new life breathed into them. Under this impulse they would create time and strength for their high calling, and would not only regenerate themselves, but the community.

Again, I am not discouraged by the objection that the labourer, if encouraged to give time and strength to the elevation of his mind, will starve himself and impoverish the country, when I consider the energy and efficiency of Mind. The highest force in the universe is Mind. This created the heavens and earth. This has changed

the wilderness into fruitfulness, and linked distant countries in a beneficent ministry to one another's wants. It is not to brute force, to physical strength, so much as to art, to skill, to intellectual and moral energy, that men owe their mastery over the world. It is mind which has conquered matter. To fear then that by calling forth a people's mind we shall impoverish and starve them is to be frightened at a shadow. I believe that with the growth of intellectual and moral power in the community, its productive power will increase, that industry will become more efficient, that a wiser economy will accumulate wealth, that unimagined resources of art and nature will be discovered. I believe that the means of living will grow easier in proportion as a people shall become enlightened, self-respecting, resolute, and just. Bodily or material forces can be measured, but not the forces of the soul, nor can the results of increased mental energy be foretold. Such a community will tread down obstacles now deemed invincible, and turn them into helps. The Inward moulds the Outward. The power of a people lies in its mind; and this mind, if fortified and enlarged, will bring external things into harmony with itself. It will create a new world around it corresponding to itself. If however I err in this belief, if by securing time and means for improvement to the multitude, industry and capital should become less productive, I still say, sacrifice the wealth and not the mind of a people. Nor do I believe that the physical good of a community would in this way be impaired. The diminution of a country's wealth occasioned by general attention to intellectual and moral culture, would be followed by very

different effects, from those which would attend an equal diminution brought about by sloth, intemperance, and ignorance. There would indeed be less production in such a country, but the character and spirit of the people would effect a much more equal distribution of what would be produced; and the happiness of a community depends vastly more on the distribution than on the amount of its wealth. In thus speaking of the future, I do not claim any special prophetical gift. As a general rule no man is able to foretell distinctly the ultimate, permanent results of any great social change. But as to the case before us, we ought not to doubt. It is a part of religion to believe that by nothing can a country so effectually gain happiness and lasting prosperity, as by the elevation of all classes of its citizens. To question this seems an approach to crime.

——'If this fail
The pillared firmament is rottenness
And earth's base built on stubble.'

I am aware that in reply to all that has been said in favor of the possibility of uniting self-improvement with labour, discouraging facts may be brought forward from our daily experience. It may be said that in this country, under advantages unknown in other lands, there is a considerable number on whom the burden of toil presses very heavily, who can scarcely live with all their efforts, and who are cut off by their hard condition from the means of intellectual culture; if this take place now, what are we to expect hereafter in a more crowded population. I acknowledge, that we have a number of depressed labourers, whose state is exceed-

ingly unpropitious to the education of the mind; but this argument will lose much of its power, when we inquire into the causes of this evil. We shall then see, that it comes not from outward necessity, from irresistible obstacles abroad, but chiefly from the fault or ignorance of the sufferers themselves; so that the elevation of the mind and character of the labourer tends directly to reduce if not remove the evil. Of consequence, this elevation finds support in what is urged against it. In confirmation of these views, allow me just to hint at the causes of that depression of many labourers, which is said to show that labour and self-improvement cannot go on together.

First, how much of this depression is to be traced to Intemperance?

What a great amount of time, and strength, and money might multitudes gain for self-improvement, by a strict sobriety? That cheap remedy, pure water, would cure the chief evils in very many families of the ignorant and poor. Were the sums, which are still lavished on ardent spirits, appropriated wisely to the elevation of the people, what a new world we should live in! Intemperance not only wastes the earnings, but the health and the minds of men. How many, were they to exchange what they call moderate drinking, for water, would be surprised to learn, that they had been living under a cloud, in half-stupefaction, and would become conscious of an intellectual energy of which they had not before dreamed? Their labours would exhaust them less; and less labour would be needed for their support; and thus their inability to cultivate their high nature

class, above all men, have an interest in the cause of temperance, and they ought to look on the individual, who lives by scattering the means and excitement of drunkenness, not only as the general enemy of his race, but as their own worst foe.

In the next place, how much of the depression of labourers, may be traced to a strict economy. The prosperity of this country has produced a wastefulness that has extended to the labouring multitude. A man here turns with scorn from fare, that in many countries would be termed luxurious. It is, indeed, important that the standard of living in all classes should be high; that is, it should include the comforts of life, the means of neatness and order in our dwelling, and such supplies of our wants as are fitted to secure vigorous health. But how many waste their earnings on indulgences which may be spared, and thus have no resource for a dark day, and are always trembling on the brink of pauperism? Needless expenses keep many too poor for self-improvement. And here let me say, that expensive habits among the more prosperous labourers, often interfere with the mental culture of themselves and their families. How many among them sacrifice improvement to appetite! How many sacrifice it to the love of show, to the desire of outstripping others, and to habits of expense which grow out of this insatiable passion! In a country so thriving and luxurious as ours, the labourer is in danger of contracting artificial wants and diseased tastes; and to gratify these, he gives himself wholly to accumulation and sells his intellect for gain. Our unparalleled prosperity has not been an unmixed good. It has in-

flamed cupidity, has diseased the imagination with dreams of boundless success, and plunged a vast multitude into excessive labour, feverish competition and exhausting cares. A labourer having secured a neat, comfortable home and a wholesome table, should ask nothing more of this world; but should consecrate his earnings and leisure to the culture of himself and his family, to the best books, to the best teaching, to pleasant and profitable intercourse, to sympathy and the offices of humanity, and to the enjoyment of the beautiful in nature and art. Unhappily, the labourer, if prosperous, is anxious to ape the rich man, instead of trying to rise above him, as he often may, by noble acquisitions. The young in particular, the apprentice, and the female domestic, catch a taste for fashion, and on this altar sacrifice too often their uprightness, and almost always the spirit of improvement, dooming themselves to ignorance, if not to vice, for a vain show. Is this evil without remedy? Is human nature always to be sacrificed to outward decoration? Is the outward always to triumph over the inward man? Is nobleness of sentiment never to spring up among us? May not a reform in this particular begin in the labouring class, since it seems so desperate among the more prosperous? Cannot the labourer, whose condition calls him so loudly to simplicity of taste and habits, take his stand against that love of dress, which dissipates and corrupts so many minds among the opulent? Cannot the labouring class refuse to measure men by outward success, and pour utter scorn on all pretensions founded on outward show or condition? Sure I am, that were they to study plainness of dress

and simplicity of living, for the purpose of their own true elevation, they would surpass in intellect, in taste, in honourable qualities, and in present enjoyment, that great proportion of the prosperous who are softened into indulgence or enslaved to empty show. By such self-denial, how might the burden of labour be lightened, and time and strength redeemed for improvement.

Another cause of the depressed condition of not a few labourers, as I believe, is their ignorance on the subject of Health. Health is the working-man's fortune, and he ought to watch over it, more than the capitalist over his largest investment. Health lightens the efforts of body and mind. It enables a man to crowd much work into a narrow compass. Without it little can be earned, and that little by slow, exhausting toil. For these reasons I cannot but look on it as a good omen, that the press is circulating among us cheap works, in which much useful knowledge is given of the structure and functions and laws of the human body. It is in no small measure through our own imprudence that disease and debility are incurred, and one remedy is to be found in knowledge. Once let the mass of the people be instructed in their own frames, let them understand clearly that disease is not an accident, but has fixed causes, many of which they can avert, and a great amount of suffering, want and consequent intellectual depression be removed. — I hope I shall not be thought to digress too far, when I add, that were the mass of the community more enlightened on these points, they would apply their knowledge, not only to their private habits, but to the government of the city, and would insist on

municipal regulations favouring general health. This they owe to themselves. They ought to require a system of measures for effectually cleansing the city, for supplying it with pure water, either at public expense or by a private corporation; and for prohibiting the erection or the letting of such buildings as must generate disease. What a sad thought is it, that in this metropolis, the blessings which God pours forth profusely on bird and beast, the blessings of air, and light, and water, should in the case of many families, be so stinted or so mixed with impurities, as to injure instead of invigorating the frame! With what face can the great cities of Europe and America boast of their civilization, when within their limits, thousands and ten thousands perish for want of God's freest, most lavish gifts! Can we expect improvement among people who are cut off from nature's common bounties, and want those cheering influences of the elements which even savages enjoy? In this city, how much health, how many lives are sacrificed to the practice of letting cellars and rooms which cannot be ventilated, which want the benefits of light, free air, and pure water, and the means of removing filth? We forbid by law the selling of putrid meat in the market. Why do we not forbid the renting of rooms, in which putrid, damp and noisome vapours are working as sure destruction as the worst food? Did people understand that they are as truly poisoned in such dens, as by tainted meat and decaying vegetables, would they not appoint commissioners for houses as truly as commissioners for markets? Ought not the renting of untenantable rooms, and the crowding of such

numbers into a single room as must breed disease and may infect a neighbourhood, be as much forbidden as the importation of a pestilence? I have enlarged on this point, because I am persuaded that the morals, manners, decencies, self-respect and intellectual improvement, as well as the health and physical comforts of a people depend on no outward circumstances more than on the quality of houses in which they live. The remedy of the grievance now stated lies with the people themselves. The labouring people must require, that the health of the city shall be a leading object of the municipal administration, and in so doing they will protect at once the body and the mind.

I will mention one more cause of the depressed condition of many labourers, and that is, sloth, the sin which doth most easily beset us. How many are there, who, working languidly and reluctantly, bring little to pass, spread the work of one hour over many, shrink from difficulties which ought to excite them, keep themselves poor, and thus doom their families to ignorance as well as to want.

In these remarks I have endeavoured to show that the great obstacles to the improvement of the labouring classes are in themselves, and may therefore be overcome. They want nothing but the Will. Outward difficulty will shrink and vanish before them, just as far as they are bent on progress, just as far as the great idea of their own elevation shall take possession of their minds. I know, that many will smile at the suggestion, that the labourer may be brought to practice thrift and self-denial, for the purpose of becoming a nobler

being. But such skeptics, having never experienced the power of a grand thought or generous purpose, are no judges of others. They may be assured, however, that enthusiasm is not wholly a dream, and that it is not wholly unnatural for individuals or bodies to get the idea of something higher and more inspiring than their past attainments.

III. Having now treated of the elevation of the labourer, and examined the objections to it, I [illegible] proceed in the last place, to consider some of the circumstances of the times which encourage hopes of the progress of the mass of the people. My limits oblige me to confine myself to very few. — And, first, it is an encouraging circumstance, that the respect for labour is increasing, or rather that the old prejudices against manual toil as degrading a man, or putting him in a lower sphere, are wearing away; and the cause of this change is full of promise; for it is to be found in the progress of intelligence, Christianity and freedom, all of which cry aloud against the old barriers created between the different classes, and challenge especial sympathy and regard for those who bear the heaviest burdens, and create most of the comforts of social life. The contempt of labour of which I have spoken, is a relic of the old aristocratic prejudices, which formerly proscribed trade as unworthy of a gentleman, and must die out with other prejudices of the same low origin; and the results must be happy. It is hard for a class of men to respect themselves who are denied respect by all around them. A vocation, looked on as degrad-

ing, will have a tendency to degrade those who follow it. Away then with the idea of something low in manual labour. There is something shocking to a religious man in the thought, that the employment, which God has ordained for the vast majority of the human race, should be unworthy of any man, even of the highest. If indeed there were an employment, which could not be dispensed with, and which yet tended to degrade such as might be devoted to it, I should say it ought to be shared by the whole race, and thus neutralized by extreme division instead of being laid, as the sole vocation, on one man or a few. Let no human being be broken in spirit, or trodden under foot, for the outward prosperity of the State. So far is manual labour from meriting contempt or slight, that it will probably be found, when united with true means of spiritual culture, to foster a sounder judgment, a keener observation, a more creative imagination, and a purer taste than any other vocation. Man thinks of the few, God of the many, and the many will be found at length to have within their reach, the most effectual means of progress.

Another encouraging circumstance of the times is, the creation of a popular literature, which puts within the reach of the labouring class the means of knowledge in whatever branch they wish to cultivate. Amidst the worthless volumes which are every day sent from the press for mere amusement, there are books of great value in all departments, published for the benefit of the mass of readers. Mines of inestimable truth are thus open to all who are resolved to think and learn. Literature is now adapting itself to all wants, and I have

little doubt that a new form of it will soon appear for the special benefit of the labouring classes. This will have for its object to show the progress of the various useful arts, and to preserve the memory of their founders, and of men who have laid the world under obligation by great inventions. Every trade has distinguished names in its history. Some trades can number, among those who have followed them, philosophers, poets, men of true genius. I would suggest to the members of this Association, whether a course of lectures, intended to illustrate the history of the more important trades, and of the great blessings they have conferred on society, and of the eminent individuals who have practised them, might not do much to instruct, and at the same time to elevate them. Such a course would carry them far into the past, would open to them much interesting information, and at the same time introduce them to men whom they may well make their models. I would go farther. I should be pleased to see the members of an important trade setting apart an anniversary for the commemoration of those who have shed lustre on it by their virtues, their discoveries, their genius. It is time, that honour should be awarded on higher principles than have governed the judgment of past ages. Surely the inventor of the press, the discoverer of the compass, the men who have applied the power of steam to machinery, have brought the human race more largely into their debt, than the bloody race of conquerors, and even than many beneficent princes. Antiquity exalted into divinities the first cultivators of wheat and the useful plants, and the first forger of metals, and we, in these maturer

ages of the world, have still greater names to boast in the records of useful art. Let their memory be preserved to kindle a generous emulation in those who have entered into their labours.

Another circumstance, encouraging the hope of progress in the labouring class, is to be found in the juster views they are beginning to adopt in regard to the education of their children. On this foundation, indeed, our hope for all classes must chiefly rest. All are to rise chiefly by the care bestowed on the young; not that I would say, as is sometimes rashly said, that none but the young can improve. I give up no age as desperate. Men who have lived thirty, or fifty years are not to feel as if the door were shut upon them. Every man who thirsts to become something better, has in that desire a pledge, that his labour will not be in vain. None are too old to learn. The world, from our first to our last hour, is our school, and the whole of life has but one great purpose, education. Still, the child uncorrupted, unhardened, is the most hopeful subject; and vastly more I believe is hereafter to be done for children, than ever before, by the gradual spread of a simple truth, almost too simple, one would think, to need exposition, yet up to this day wilfully neglected, namely, that education is a sham, a cheat, unless carried on by able, accomplished teachers. The dignity of the vocation of a teacher is beginning to be understood. The idea is dawning on us, that no office can compare in solemnity and importance with that of training the child; that skill to form the young to energy, truth and virtue is worth more than the knowledge of all other arts and

sciences; and that of consequence the encouragement of excellent teachers, is the first duty which a community owes to itself. I say the truth is dawning, and it must make its way. The instruction of the children of all classes, especially of the labouring class, has as yet been too generally committed to unprepared, unskilful hands, and of course the school is in general little more than a name. The whole worth of a school lies in the teacher. You may accumulate the most expensive apparatus for instruction; but without an intellectual, gifted teacher, it is little better than rubbish; and such a teacher, without apparatus, may effect the happiest results. Our university boasts, and with justice, of its library, cabinets, and philosophical instruments, but these are lifeless, profitless, except as made effectual by the men who use them. A few eminent men, skilled to understand, reach and quicken the minds of the pupils, are worth all these helps. And I say this, because it is commonly thought, that the children of the labouring class cannot be advanced, in consequence of the inability of parents to furnish a variety of books and other apparatus. But in education, various books and implements are not the great requisites, but a high order of teachers. In truth, a few books do better than many. The object of education is not so much to give a certain amount of knowledge, as to awaken the faculties, and give the pupil the use of his own mind; and one book, taught by a man who knows how to accomplish these ends, is worth more than libraries as usually read. It is not necessary, that much should be taught in youth, but that a little should be taught philosophically, pro-

foundly, livingly. For example, it is not necessary the pupil be carried over the history of the world from the deluge to the present day. Let him be helped to read a single history wisely, to apply the principles of historical evidence to its statements, to trace the causes and effects of events, to penetrate into the motives of actions, to observe the workings of human nature in what is done and suffered, to judge impartially of action and character, to sympathize with what is noble, to detect the spirit of an age in different forms from our own, to seize the great truths which are wrapped up in details, and to discern a moral Providence, and retribution, amidst all corruptions and changes; let him learn to read a single history thus, and he has learned to read all histories; he is prepared to study, as he may have time in future life, the whole course of human events; he is better educated by this one book, than he would be by all the histories in all languages as commonly taught. The education of the labourer's children need never stop for want of books and apparatus. More of them would do good, but enough may be easily obtained. What we want is a race of teachers acquainted with the philosophy of the mind, gifted men and women, who shall respect human nature in the child, and strive to touch and gently bring out his best powers and sympathies; and who shall devote themselves to this as the great end of life. This good I trust is to come, but it comes slowly. The establishment of normal schools, shows that the want of it begins to be felt. This good requires, that education shall be recognized by the community as its highest interest and duty. It requires,

that the instructors of youth shall take precedence of the money getting classes, and that the woman of fashion shall fall behind the female teacher. It requires that parents shall sacrifice show and pleasure to the acquisition of the best possible helps and guides for their children. Not that a great pecuniary compensation is to create good teachers; these must be formed by individual impulse, by a genuine interest in education; but good impulse must be seconded by outward circumstances; and the means of education will always bear a proportion to the respect in which the office of teacher is held in the community.

Happily in this country the true idea of education, its nature and supreme importance, is silently working and gains ground. Those of us, who look back on half a century, see a real, great improvement in schools and in the standard of instruction. What should encourage this movement in this country is, that nothing is wanting here to the intellectual elevation of the labouring class, but that a spring should be given to the child, and that the art of thinking justly and strongly should be form'd in early life; for, this preparation being made, the circumstances of future life, will almost of themselves carry on the work of improvement. It is one of the inestimable benefits of free institutions, that they are constant stimulants to the intellect; that they furnish, in rapid succession, quickening subjects of thought and discussion. A whole people at the same moment are moved to reflect, reason, judge, and act on matters of deep a d universal concern; and where the capacity of thought has received wise culture, the intellect unconsciously,

a gambling spirit in trade, reckless adventure, &

by an almost irresistible sympathy, is kept perpetually alive. The mind, like the body, depends on the climate it lives in, on the air it breathes; and the air of freedom is bracing, exhilarating, expanding, to a degree not dreamed of under a despotism. This stimulus of liberty, however, avails little, except where the mind has been learned to think for the acquisition of truth. The unthinking and passionate are hurried by it into ruinous excess.

(large) share,

The last ground of hope for the elevation of the labourer, and the chief and the most sustaining, is the clearer developement of the principles of Christianity. The future influences of this religion are not to be judged from the past. Up to this time it has been made a political engine, and in other ways perverted. But its true spirit, the spirit of brotherhood and freedom, is beginning to be understood, and this will undo the work which opposite principles have been carrying on for ages. Christianity is the only effectual remedy for the fearful evils of modern civilization; a system which teaches its members to grasp at everything, and to rise above everybody, as the great aim of life. Of such a civilization the natural fruits are a gambling spirit of trade, reckless adventure, contempt of other rights, fraud, oppression, commercial convulsions, the sudden impoverishing of the labourer, the insecurity of every condition, and all the evils which deform our present society. Relief is to come, and can only come from the new application of Christian principles, of universal justice, and universal love, to social institutions, to commerce, to business, to active life.

all tending to impoverish the labourer & to render every condition insecure.

This application has begun, and the labourer above all men, is to feel its happy and exalting influences.

Such are some of the circumstances which inspire hopes of the elevation of the labouring classes. To these might be added other strong grounds of encouragement, to be found in the principles of human nature, in the perfections and providence of God, and in the prophetic intimations of his word. But these I pass over. From all, I derive strong hopes for the mass of men. I do not, can not see why manual toil and self-improvement may not go on in friendly union. I do not see why the labourer may not attain to refined habits and manners as truly as other men. I do not see why conversation under his humble roof may not be cheered by wit and exalted by intelligence. I do not see why amidst his toils he may not cast his eye around him on God's glorious creation, and be strengthened and refreshed by the sight. I do not see why the great ideas which exalt humanity, those of the Infinite Father, of Perfection and Virtue, our nearness to God, and of the purpose of our being, may no grow bright and strong in the labourer's mind.

Society, I trust, is tending towards a condition, in which it will look back with astonishment at the present neglect or perversion of human powers. In the developement of a more enlarged philanthropy, in the diffusion of the Christian spirit of brotherhood, in the recognition of the equal rights of every human being, we have the dawn and promise of a better age, when no man will be deprived of the means of elevation but by his own fault; when the evil doctrine, worthy of the

arch-fiend, that social order demands the depression of the mass of men, will be rejected with horror and scorn; when the great object of the community will be to accumulate means and influences for awakening and expanding the best powers of all classes; when far less will be expended on the body and far more on the mind; when men of uncommon gifts for the instruction of their race, will be sent forth to carry light and strength into every sphere of human life; when spacious libraries, collections of the fine arts, cabinets of natural history, and all the institutions by which the people may be refined and ennobled, will be formed and thrown open to all; and when the toils of life, by a wise intermixture of these higher influences, will be made the instruments of human elevation.

Such are my hopes of the intellectual, moral, religious, social elevation of the labouring class. I should not, however, be true to myself, did I not add, that I have fears as well as hopes. Time is not left me to enlarge on this point; but without a reference to it I should not give you half the whole truth. I would not disguise from myself or others the true character of the world we live in. Human imperfection throws an uncertainty over the future. Society, like the natural world, holds in its bosom fearful elements. Who can hope that the storms, which have howled over past ages, have spent all their force. It is possible that the labouring classes, by their recklessness, their passionateness, their jealousies of the more prosperous, and their subserviency to parties and political leaders, may turn all their bright prospects into darkness, may blight the

hopes which philanthropy now cherishes of a happier and holier social state. It is also possible, in this mysterious state of things, that evil may come to them from causes which are thought to promise them nothing but good. The present anxiety and universal desire is to make the country rich, and it is taken for granted that its growing wealth is necessarily to benefit all conditions. But is this consequence sure? May not a country be rich, and yet great numbers of the people be wofully depressed? In England, the richest nation under heaven, how sad, how degraded the state of the agricultural and manufacturing classes! It is thought that the institutions of this country give an assurance, that growing wealth will here equally benefit and carry forward all classes. I hope so, but I am not sure. At the present time a momentous change is taking place in our condition. The improvement in steam navigation has half annihilated the space between Europe and America, and by the progress of invention the two continents are to be more and more placed side by side. We hail this triumph of the arts with exultation. We look forward to the approaching spring when this metropolis is to be linked with England by a line of steamboats, as a proud era in our history. That a great temporary excitement will be given to industry, and that our wealth and numbers will increase, admits no dispute; but this is a small matter. The great question is, will the mass of the people be permanently advanced in the comforts of life, and still more, in intelligence and character, in the culture of their highest powers and affections? It is not enough to grow, if our growth is to re-

Portions of the community.

semble that of other populous places. Better continue as we are, than tread in the steps of any great city, whether of past or present times. I doubt not, that under God's providence, the approximation of Europe and Ameriea is ultimately to be a blessing to both ; but, without our vigilance, the nearer effects may be more or less disastrous. It cannot be doubted that, for a time, many among us, especially in the prosperous classes, will be more and more infected from abroad, will sympathize more with the institutions, and catch more the spirit and manners of the old world. As a people we want moral independence. We bow to 'the great' of other countries, and we shall become for a time more and more servile in our imitation. But this, though bad, may not be the worst result. I would ask, what is to be the effect of bringing the labouring classes of Europe twice as near us as they now are? Is there no danger of a competition that is to depress the labouring classes here? Can the workman here stand his ground against the half famished, ignorant workmen of Europe, who will toil for any wages and who never think of redeeming an hour for personal improvement. Is there no danger, that with increasing intercourse with Europe, we shall import the striking, frightful contrasts, which there divide one people into separate nations. Sooner than see our labouring class become a European populace, a good man would almost wish that perpetual hurricanes, driving every ship from the ocean, should sever wholly the two hemispheres from each other. Heaven preserve us from the anticipated benefits of nearer connection with Europe, if with these must come the de-

gradation, which we see or read of among the squalid poor of her great cities, among the overworked operatives of her manufactories, among her ignorant and half brutalized peasants. Any thing, every thing should be done to save us from the social evils which afflicts and deforms the old world, and to build up here an intelligent, right-minded, self-respecting population. If this end should require us to change our present modes of life, to narrow our foreign connections, to desist from the race of commercial and manufacturing competition with Europe; if it should require, that our great cities should cease to grow, and that a large portion of our trading population should return to labour, these requisitions ought to be obeyed. One thing is plain, that our present civilization contains strong tendencies to the intellectual and moral depression of a large portion of the community, and this influence ought to be thought of, studied, watched, withstood, with a stern, solemn purpose of withholding no sacrifice by which it may be counteracted.

Perhaps the fears now expressed may be groundless. I do not ask you to adopt them. My end will be gained, if I can lead you to study, habitually and zealously, the influence of changes and measures on the character and condition of the labouring class. There is no subject, on which your thoughts should turn more frequently, than on this. You busy yourselves with other questions, such as the state of the banks, the probable result of the next election of President, the prospects of this or that party. But these are insignificant, compared with the great question, whether the labouring classes

here are destined to the ignorance and depression of the lower ranks of Europe, or whether they can secure to themselves the means of intellectual and moral progress. You are cheated, you are false to yourselves, when you suffer politicians to absorb you in their selfish purposes, and to draw you away from this great question. Give the first place in your thoughts to this. Carry it away with you from the present lecture, discuss it together, study it when alone, let your best heads work on it, resolve that nothing shall be wanting, on your part, to secure intellectual well-being, to secure to yourselves, and to those who may come after you.

In these lectures I have expressed a strong interest in the labouring portion of the community; but I have no partiality to them considered merely as labourers. My mind is attracted to them, because they constitute the majority of the human race. My great interest is in human nature, and in the working classes, as its most numerous representative. To those who look on this nature with contempt or utter distrust, such language may seem a mere form, or as a sign of the predominance of imagination and feeling over the judgment. No matter for the pity of these sceptics. Their wonder at my credulity, cannot surpass the unmindful astonishment with which I look on their indifference, to the fortunes of their race. In spite of all their doubts, and scoffs, human nature is still most dear to me. When I behold it manifested in its perfect proportions in Jesus Christ, I cannot but revere it as the true temple of the

Divinity. When I see it in the great and good of all times, I bless God for these multiplied and growing proofs of its high destiny. When I see it bruised, beaten down, stifled, by ignorance and vice, by oppression, injustice and grinding toil, I weep for it, and feel that every man should be ready to suffer for its redemption. I do, and I must hope for its progress. But in saying this, I am not blind to its immediate dangers. I am not sure that clouds and desolating storms, are not even now gathering over the world. When we look back on the mysterious history of the human race, we see that Providence has made use of fearful revolutions as the means of sweeping away the abuses of ages, and of bringing forward mankind to their present improvement. Whether such revolutions may not be in store for our own times, I know not. The present civilization of the Christian world presents much to awaken doubt and apprehension. It stands in direct hostility to the great ideas of Christianity. It is selfish, mercenary, sensual. Such a civilization cannot, must not endure forever. How it is to be supplanted, I know not. I hope however, that it is not doomed, like the old Roman civilization, to be quenched in blood. I trust, that the works of ages, are not to be laid low by violence, rapine and the all devouring sword. I trust that the existing social state contains in its bosom, something better than it has yet unfolded. I trust, that a brighter future is to come, not from the desolation, but from gradual, meliorating changes of the present. Among the changes, to which I look for the salvation of the Modern World, one of the chief is, the intellectual and moral elevation of the

labouring class. From the more conspicuous orders of Society, on both sides the Atlantic, we have less to hope. The impulses which are to reform and quicken Society, are probably to come, not from its more conspicuous, but from its obscurer divisions; and among these, we see with joy, our new wants, principles and aspirations, beginning to unfold themselves. Let what is already won, give us courage. Let faith in a parental Providence give us courage; and if we are to be disappointed in the present, let us never doubt, that the great interests of human nature are secure under the eye and care of its Almighty Friend.

LECTURE II.

In my last Lecture, I invited your attention to a subject of great interest, the elevation of the labouring portion of the community. I proposed to consider, first, in what this elevation consists; secondly, the objections which may be made to its practicableness; thirdly, the circumstances which now favour it, and give us hope that it will be more and more accomplished. In considering the first head, I began with stating in what the elevation of the labouring class does not consist, and then proceeded to show positively what it is, what it does consist in. I want time to retrace the ground over which we then travelled. I must trust to your memories. I was obliged by my narrow limits to confine myself chiefly to the consideration of the Intellectual Elevation which the labourer is to prepare; though in treating this topic, I shewed the moral, religious, social, improvements which enter into his true dignity. I observed, that the labourer was to be a student, a thinker, an intellectual man as well as a labourer; and suggested the qualifications which are required by his peculiar

conceptions of the intelligence, and justice, and goodness, and power of God? It is because my own spirit contains the germs of these attributes. The ideas of them are first derived from my own nature, and therefore I comprehend them in other beings. Thus the foundation of all the sciences, which treat of mind, is laid in every man's breast. The good man in exercising in his business and family, faculties and affections, which bear a likeness to the attributes of the divinity, and to the energies which have made the greatest men illustrious; so that in studying himself, in learning the highest principles and laws of his own soul, he is in truth studying God, studying all human history, studying the philosophy which has immortalized the sages of ancient and modern times. In every man's mind and life all other minds and lives are more or less represented and wrapped up. To study other things I must go into the outward world and perhaps go far. To study the science of spirit, I must come home and enter my own soul. The profoundest books that have ever been written, do nothing more than bring out, place in clear light, what is passing in each of your minds. So near you, so within you is the grandest truth.

I have indeed no expectation that the labourer is to understand in detail, the various sciences which relate to Mind. Few men do in any vocation so understand them. Nor is it necessary; though, where time can be commanded, the thorough study of some particular branch, in which the individual has a special interest, will be found of great utility. What is needed to elevate the soul is, not that a man should know all that has

Preface

The following tracts, having passed through various editions at home & abroad, are now collected to meet the wishes of those, who may ~~take pleasure~~ incline to possess them in a durable form. ~~With all these~~ They ~~are undoubtedly open to objection~~ In common with all ~~similar~~ writings, which have obtained a good degree of notice, they have been criticised freely - but as they have been published not to dictate opinions, but to excite thought & enquiry, they have not failed of their end, even when they have been ~~drawn~~ provoked doubt or reply. They have, I ~~hope~~ think, one merit, that of being consistent experience of the writer's mind, & of giving the results of ~~his~~ quiet & long-continued thought -

Some topics will be found to recur often: perhaps, the reader may think, too often; but as in this way alone a writer manifests his own deficiencies, so can alone do justice to his own

are distinguished merely
mind. Men differ from one another, not so much
by difference of the thoughts that pass through their
minds, but often more by the different degrees of
which they give to the same thoughts. (Persons look
into the external world, one often sees in disorder where
same elements or parts, which by reason of however
proportion which there seem to each other, yield
products exceedingly dissimilar) In nature, what are
immense descriptions do we discern in organized bodies
consist of the same parts or elements, but variously
these are found in great diversity of proportion to
what a man is, it is not enough to descant his
mind, & see separately the things & feelings which
powerfully possess him - One must ascertain, what traits &
feelings predominate, stand out most distinctly, &
give a tone & character to the common actions of
his mind - What are his great aims? Where
from the man, & by the traits & degree he

& to be very much judged -

In the following writings will be found to be destitute of ~~that~~ more & more of the high estimate in which they ~~manifest~~ express of human nature - A respect for the human soul breathes through them - The time, I ~~believe~~ may ~~will~~ come for many ~~of~~ my whole mind on these & many connected topics. & yet I have given out fragments & on this account I have been sometimes misapprehended - Whoever ~~holds~~ ~~appeals~~ ~~the~~ Not knowing that a man who looks through the present disguises & humiliating circumstances of human nature - speaks with any conviction of what it was made for & what it may become, is not duly ~~not~~ set down by men of the world as a ~~mere~~ more ~~manner~~ & state by the religious as a monster to human pride. A few remarks on this point may therefore not be out of place - P. 3 ~~of these~~ - P. 3 - The direction which theology has taken, it has been thought, best to ascribe any thing to man, or to detract as much from him - The depart has been to establish strong contrasts between man & G, & not to see & rejoice in the likeness

blame. It has been thought, that to darken the creature was the way to bring out more clearly the splendor of the Creator - The human being has been neglected to a non-existence - It has been forgotten, that he was set as a priest, even to creature, a minister of his power; & he has been expected to see clearly, walk firmly, & act perfectly in eternity, to transgress, & not be judged. Especially he, perfect, has been judged by the rule of the finite regard to the stage of development present, but to the exact nature, but to the finite nature of the being against whom he has sinned. In that God's greatest, noblest & best made a ground of hope has been used to plunge man into despair.

We have here touched a great

spring of error in religion, & of error among the

most devout religious - I refer to the exclusive or undue

[illegible] infinitely -

It may be thought, that no great harm can come from this,

If a rational, ~~intelligent~~ - that ~~is~~ exalted, ~~high~~ & laborious views of God - enter into the very essence of piety, that our grand labor will be to turn the mind from the creature to the Great; that the creature cannot fill the high & lofty sphere. The writer, who presumes to talk of the rights of the creature, ~~knows~~ we are told, must not be heard; ~~the rights~~ nor are his rights to be ~~are not~~ learned by any rights in his creatures - None are made to merit to the Maker's glory, not to themselves to depend. They wholly depend on him & have no power at all they can call their own - Their very nature, as full & complete, is not to be left in reserve, not turned from its purpose by any claims of check or turned from its purpose by any claims of his subjects. Man - place in the dust. The picture of his fall in the true humble & penitent is to offer God - to exalt his name or

his sense of right against the decrees of the
Almighty - As ~~no humiliation can be too~~ the law but one
(dash)
upon to Learn - that he a Nation, that of us the
in All - such is the common language of Theology -

These views are exceedingly unnatural. That the
steadily cannot
contemplation of the Infinite One should so dazzle
the mind
as to obscure or annihilate all things else ought not to surprise
us - By ~~the~~ looking down at the sun, we lose the
power of seeing ~~any thing else~~ - If we ~~undertake~~ concerning
the decrees of God or ~~his~~ his nature merely to
be from us in throwing around himself the veil
to prevent this evil - to intended,
of his work, that we faculties should be left at liberty
to act as the things render themselves, that the
world should not be enriched by his overpowering greatness,
that the intellect we should be put to our
be free agents, that we should recognise rights
of conscience & as Men as well as the Creator,
& thus be introduced to a wide & ever en-
largening sphere of duties & duty - shall

the Idea of the Infinite is of vast power, & the mind in surrender itself to it, ~~is designed~~ is in danger of pressing unjust to itself, of the heresy of. Some kind unto of self inherent which shd be irreconcilable from a moral nature, in danger of degrading the intellect ~~and the note~~ by the forced belief of contradictions which is supposed to sanct, & of loose distinct conceptions of moral freedom, if power over itself, what with the ~~loss~~ ~~dignity, Liberty~~ ? ist of life & the sense of duty are gone -

Let it not be conceived ~~that~~ from these remarks, that I would ~~lose~~ the mind from the Infinite - This is the grand truth - but it must not be ~~stood~~ stood alone in the mind - The finite is as real as the Infinite. We must reconcile the two in our theology - It is as dishonest to exclude the former as the latter - God surpasses all human thought - yet human thought is nothing, if not to

be condemned - Here is ~~one~~ a decree of pure benevolence, deep & broad of love of ~~right, of the Holy~~ holiness, & perfection. God's ~~will~~ government is unalterable; that man has rights - his power is irresistible; that man is free - & upon which we entirely depend; yet we can & do act for ourselves, & determine our own characters - These antagonist ideas, if so they may be called, are all true - & equally sure can be proved - It will not do for an unprejudiced & an object poet to invoke one class of them out of the right - In a healthy mind, they must have equal weight - & the truth in religion must arise from throwing a part of them into obscurity.

In most religious systems, the tendency has been to revive exclusively on the idea of Infinity, & to ascribe to him the finite; the created, the human - Men, I have said, is very natural - Man in to the eye of sense not a note on the

creation, her inhabitants & wars are no punishment on
her ~~the~~ history, her wretchedness or sufferings, the changes
of her life are no wonder, no awful ~~mysteries~~ ~~the death~~
~~the~~ he remains into such darkness, the mystery of
the tomb is no fearful, all her actual perfections are
no pleasures, the earth ~~all~~ which he treads on is unseen,
& all unmoved nature subject to such fearful vari-
ations, that the reflective & sensitive mind ~~naturally~~ a pure
to see Nothing, unincumbered on the human being, & on
made, all things that are
& to rise to God ~~all~~ as the only realities-
And more unessential feelers contributes to the same
end - the mind of man, in its present ~~state~~, or power
slavery &
slavish, is apt to give credit through fear,
Devine Beings by the flatteries & self depreciation - to seek
are the springs of religious error - to admit all
the elements of truth into our system, at once to adore
the inherent of God, ~~is not~~ to give due entertainment
to our own free, moral nature, is no easy work - But

to rebuke
it must be done - Man's free activity is an instrument
In the hand of God: the ~~the~~ ~~the~~ ~~Without~~ the
~~a tool~~ as to its subsidiary. Without moral power of
the subject is as impotent ~~to subdue~~ to kingdom of heaven.
as the omnipotence of the sovereign. The rights of
both have the same sacredness - to rob man of
his dignity or as truly to subvert order as to flout God
We must hold man's agency as truly in the divine, his freedom as truly as his
dependence in his individual being as well as in the great work of his love in God
his perfect - Just as far as the decree of creation, the Eternity assumes these conceptions
our relation is intimated into mysticism, or degraded into servility -
In the Oriental world, the human
mind has ~~been~~ ~~strongly~~ ~~grasped~~ ~~strongly by~~ the idea
of the Infinite - the Vast - the Incomprehensible, -
In the Pantheism, it has started from God - Swal-
lowed up in the Infinite. It has annihilated
the creature. Perfect has been sought to be in self-
Oblivion, in losing oneself in God, in ecstatic communion with
God - Finding The Orient has fled from society to wilderness,
to scenes where not even nature's beauty might divert
the soul from the Infinite. Even on ~~the~~ ~~words~~, ~~the~~ sleep
on the ~~flowery~~ rocky floor of his cave, he hoped to absorb
himself in the One, the Infinite - ~~the~~ The more ~~he~~ the
consciousness of the individual was lost, the more the

& the initiated
will become believers or followers, yet daily ~~shall be~~ to to
the universal soul, the ~~hope~~ ~~was~~ more fervent
~~was not~~ seemed the fact -

Then such views ~~of~~ ~~nature~~ naturally
Power - ~~at least~~, ~~the reality~~, ~~was denied except to God~~ -
At last
The Deity was recognized but to the was
summed the only reality -
The universe seemed a masque of Gods, shadows,
evanescent - manifestations of the One, Ineffable. Effulgence. The
Spirit was but an emanation soon to be reabsorbed in its source
It was said, bloomed in the flower, breathed in
the wind, flowed in the stream & fought in
the human soul - All our powers ~~seem~~ were but
deceptive
Movements of One Infinite Force - And the ~~flood~~
the state
of multiplied individuals ~~exist~~ ^ Nature ends, there
^ must be intent in
but one agent - Life with its endless changes
but the reality ~~the~~ ~~the~~ ~~heaven~~ of the one & the same eternal ocean. ~~Still~~

This ~~State of mind~~ mode of thought
naturally ~~became~~ ~~modified into~~ gave birth or strength to that
submission to despotic power, which
has characterized the Eastern world. The
sovereign, in whom the whole power of the state
was centered, ~~naturally~~ became an emblem of the
One, Infinite Power, & was worshiped as its represen-
tative; & an universal question, naturally grew out of
God, as
the contemplation of ^ the all absorbing & irresistible

energy – Man, a bubble risen out of the ocean
of the universe and destined to vanish in it again,
had plainly no destiny to accomplish, which could
force him into rebellion or compel him to effort – In
the east, the individual was nothing – In
Greece – where he was counted much – & he did much –
indeed he detached himself from the mass & in the
speech & the drama, the consciousness of power
was indeed the little charioteer. by religious reverence. Men
gods were men – New philosophies, though in a
measure formed upon or fostered at the Eastern,
took shape & were in their own masters as
far as power in the energy of his own will – so far as
they were revered themselves, & thus did themselves
great seem – but in the recognition of the real
grandeur of the soul, lay the secret of their
vast influence on human affairs –

In the absence of
all, the tendency of the religious mind to
the exclusive pursuit of it, to the forgetfulness demand
or forgetfulness of all the existence & power

hers came forth in various forms - The Christian church, notwithstanding its boasted unity, has teemed with sects both, who have sought to lose themselves in q- ~~them~~ it would seem as if the human mind cut off from by this chief source of free, healthful inquiry, might ~~what~~ labour in this vague contemplation of the Infinite - In this class, just referred to were many noble Parents, especially Tertullian, whose questions, with all its weaknesses, we must look on as a disease-

In Protestantism the same tendency to exalt & annihilate the creature has manifested itself, though in less pronounced forms - We see A in Quakerism & Calvinism, the former striving to reduce the soul to silence, to suspend its acts, that in its stillness God alone may be heard, & the latter making God the only power in the universe, & annihilating the free will, that one will alone may be done in it & earth -

Calvinism with complacency of being spoken of as an approach to Pantheism - It will say, that a recognition destroys mind from the

Devine mind - But what avails this, if it be the
mind of a force, of original activity, if it make this
Universe represent of the Universal Force, of a human
action be the necessary issues of prior existences -
the doctrine, that God is the only substance,
which is the pantheism, deduced from the doc-
trine that he is the only active power -
true unisone - For what is substance without
power - It is a thirty fact, that the Philosophy
which teaches that matter is an inert substance,
& that power & that God is the force which pervades,
& parted men to greet whether any such thing
as matter exists - whether the powers called attract
& repulsion, & which are regarded as the indwelling Deity are
not, in the whole sense - Take away force, & substance
is a shadow, & might as well vanish from the
Universe. Without a free power in man he is
nothing. The Devine agent within him is every
where, the act only in him. He is - phenomenal
existence, under which the One Infinite power

& manifested — & to this much better than
Barbarism —

The greatest of all errors, & that
attempted to exalt God, by making him the
sole cause & agent in the universe — by
denying to the creature freedom of will & moral
power — by making man a mere machine &
passive recipient of a foreign impulse — thus, & allowed out
annihilating, destroys the moral connection between
God & his creatures — & thus destroys the physical
& destroys the moral bond — & extin-
guishes the feeling & to strike the universe into
death, for both have not one & the same life —
It destroys sympathy — It puts out the light of the universe — It
makes the universe a machine — It freezes
the fount of moral feeling, & all the gen-
erous affections, & lofty aspirations of the soul — It
would be a harmless speculation as we see in
the case of Milton — We ergo do not see as fatal as the
the denial of moral freedom — it could really
be believed — & Edwards' work on the will, could
& really fade across its end, & thoroughly

formed a men, that they were bound by an inv-
sible receipt, that their actions were fixed links
in the chain of destiny, that there was but
one agent, God, in the universe, it would be the
most pernicious book ever issued from the press-
Reason tells it as it is a demonstration, which no man
believes, with the whole consent contradicts-

If it is a fact, in spite of reason
thought, & pile of volumes contrary, that many of the
most eminent have grown out of the religious
tendencies of the mind - so necessary is it to keep
watch over our whole nature - to subject the highest
results to the calm, conscientious reason - Men
by [illegible] starting from the idea of God have
been so dazzled by it as to forget a multitude of
the universe - They have come to seem in him the only force
in creation, & in other beings only agents, shadows
echoes of him. Absolute dependence is the only
relation to God which they have left to human beings - An
unfounded nobler relation, those who spring from
the power of free obedience to the

moral law, then theory describes — the moral nature, of which freedom is the fundamental element, with certain rights, imperious duties, makes us responsible, which is the ground of praise & blame, which lies at the foundation of self respect, of ~~all~~ friendship between men & man, of ~~all~~ spiritual communion between (which melts into holy enthusiasm, men & their Maker, which gives to labor its ~~all~~ its unity, to the universe its glory) this is annihilated by the materialistic theory, which ~~would~~ seeks to exalt it, to make him all in all, enunciates to him ~~only~~ the power of the universe-

Thus tendencies, as we have seen, gave birth in former ages to atheism, ~~materialism~~, drove some of the noblest men into ~~all~~ cloisters or caverns, inspired them with the ~~most~~ fatal notion, ~~of an hostility between~~ that there was an hostility between the relation to it, & their relation to his creatures, & ~~suddenly~~ summoned of course persuade them to make a sacrifice of the latter. To this we owe systems of theology & degraded human nature, dungeons & power &

grandeur, beaken it into rejection to the finest
through whom alone God is supposed to approach the
object multitude, & please human nature
in exaggerated Emunations, The idea of God,
the grandest of all, & which ought above all
to elevate the mind, has too often depraved
led good minds very far astray.
it is a considerate mind alone fitted to teach
us tolerant views of error, & to
cant & subject in religious speculate-
of hope trust & shall not be
a part
Benight wanters in tolerance in the strictures
of new opened of Theology & Philosophy
of books made on the mysteries, which make
by the only power in the universe, & yet men
of his dignita- glory. Among the authors a advocate
of whom may be found some of the greatest & best men - the
on Mount
first duty will be found Martley, whose work, cares
nor indeed the tears of malevolence & neglects, &
bout shall deserves to be reckoned among the richest
contributions ever made to the science of Mind,

whilst it creates the prominent traits in our own
Edward was an eminent for his religious as for
intellectual powers. The writings of great men
the great virtue is one of the [illegible] effects
of common sorts. But error is not made
venerable by such association. The false theories
of which I have spoken, have done much evil they
thought not thereby believed have wrought
to perpetuate those absurd views of human
nature, which lead it where it is. with such mean
tions, & reconcile him to his present poor
order of things & unite us the fixed, un-
alterable laws of the heavens.

Many religious people fall into the er-
ror which I have wished to expose, under the
impression that they thereby glorify God. The
glory of God"; they say, is to be the chief end, & this
is accomplished, as they suppose by casting all power
from man, & humbling him to his Maker. We have
here an example of the injury done by a very use-
ful

are, ~~a~~ ~~complete~~ apprehension of scripture language.

The "glory of G" is tendered to be our end; but what does this consist in? It means the shining forth of his perfection in his ~~not~~ creatures - especially in his spiritual offspring - & it is, ~~only~~ ~~only~~ by awakening in them the highest faculties, by bringing out what is in them the image of ~~what~~ G in which they were made. An enlightened, ~~[illegible]~~ sanctified, ~~powerful~~ human being, morally strong, & exerting a wide influence by the power of virtue, is the clearest reflexion of divine ~~[illegible]~~ excellence; & ~~in~~ ~~proportion~~ ~~as~~ ~~we~~ ~~form~~ ourselves ~~her~~ ~~glory~~ ~~how~~ G in proportion as we form ourselves after this model - The glory of the Father in her work - ~~A~~ ~~[illegible]~~ ~~of~~ We do not honour him by breaking down the human soul, by unmaking it with his own hand; by a use of power dishonourable to him, by ~~regarding him as~~ making him the author of a Machiavelian universe; we ascribe to him a low kind of

agency. It is her glory that he creates being, who himself, needs not power, that he forms them to obedience not by physical agency, but by moral influences, that he gives ~~power~~ to their ~~glorious powers~~ not the results, not the throw of power, ~~but upon behalf them a spirit of~~ prayerful devout strivings ~~prayerful glorious~~ opens to them path & ~~affords~~ prospect a future of ~~perfection~~ preparation & glory, & glory

darkness & despairing ~~the~~ creature, that we honor the Creator

~~the~~ loving heart in his works, who calls in all some glimpses of beauty & power, ~~the Creator~~ the Creator ~~who~~ who have a shortsighted sense for the good in its (common manifestations, & who even so interpret the world, that it becomes appreciation of the Divine —

~~that~~ it is ~~a~~ common dictate, that we thus obscure if we do not deny the doctrine of entire dependence on God, ~~the~~ a doctrine, which is believed to be the foundation of religion — But not so — On the contrary, ~~the more perfect~~ the greater the creature, the more entire her dependence, the more he has to give thanks

for, the more he owes to the free gift of his
No matter what grandeur or freedom we are able to our powers, or we maintain,
greater - ~~In maintain, that our highest powers are given~~
as we ought, that they are
believed, inspired, sustained by God, that he is their
Lord, that ~~he gave~~ to him we owe all the
occasion & sphere of their action, & all the helps
& incitements by which they are perfected - the amount
of their grandeur & freedom, they are not left by it
gifts,
& their natural tendency is not towards idolatrous self reliance, but towards
the grateful, joyful recognition of their ~~Author~~ adorable source -
What is like but ~~one~~ ~~that~~ ~~is~~ ~~divine~~
~~gifts~~; ~~but~~ ~~their~~ ~~nature~~, ~~they~~ ~~adorant~~ adorable source -
~~very depart, they tend towards him, & before him~~ ~~as~~
~~by rebellion~~ ~~by~~ ~~pride~~ to ~~him~~ as their supreme
~~him as the source, &~~
~~their end & end~~, ~~this~~ ~~they~~ ~~are~~ The doctrine of de-
views
pendence on God (in no degree) but by the highest ~~conceits~~ of
human (dash)
the soul — Let me further observe, that the
doctrine of entire dependence is not, as often
taught, the fundamental doctrine of religion
& that to secure this, all the ideas must
be renounced; & this need to be taught, because
all history has been more common
with pretensions than to magnify our dependence,
at the expense of every thing elevated in
our nature - Man has been stripped of freedom

L spoken of as wholly imbecile, still he would
present an idea of God's supremacy; — & to cast aside this
error by the words, often would be understood that
our dependence is not our chief relation to God, & that that
is not the ground of religion, & if by that are understood
religion
that they may exist
result of
full reverence & love towards the Divinity — & is not
^
for the ever ground of religion
enough to know that God has created & sustains
any moral feelings towards him —
all things. There is not a foundation for religion — The great
question arises, what kind of a universe does he
create & sustain — Were a being of vast power to
give birth to
call forth a system of unmeaning, unmitigated
evil, or dependence on him would be an unbearable
evil, & leave this not a ground of reverence —
Were he merely to call forth & sustain a physical
& animal life We should hate & long
to flee from it into non existence — The great question
is, what is the nature, the end, the sphere,
of the creation which God upholds — On this & on

the relation growing out of this religion wholly
rests. One, one depend on the Creator - & so does
the animal -; so does the clod; & were this the
only relation we should be no more found to wor-
ship than they. We rise in a grander relation,
that of natural, moral, free beings, to a Spiritual Father;
where hearts he can be written, the oracles,
Deserve oracle is heard, conscience. We are not mere material
substances subjected to a mechanical physical law, or mere
animals subject to instinct instincts - but souls, on
which a moral law is written, on which a divine
oracle is heard - Take away the moral relation
of the created Spirit to the universal Spirit, &
that of entire dependence would remain as
it is now - but no ground & no coherency of relig-
ion would remain, & the splendor of the universe
would fade away -

We must start in religion
from our own souls - In them is the fountain

of all divine truth. ~~All~~ Our outward revelation is possible, even likely on the ground of conceptions & principles furnished previously by the soul - Here is our primitive teacher - by it - Let us not disparage it - There are indeed philosophical schools of the present day, which teach us that we are to start from the Absolute, the Infinite - make our speculations But we use to these conceptions from our own finite being - & even if we did not, of what avail would be the notion of an Absolute, Infinite, Uncaused, Necessary Existence, an Uncaused Unity, if stripped of all intellectual & moral attributes which we learn only from our own souls - What [illegible] a vague shadowy, a sounding name, is the metaphysical Deity, the substance without modes, the being without properties, the naked unity, which flourishes in perfumes such a part in some of our philosophical systems - The only God, whom our hearts can rest on, our hearts can cling to, & our consciences can recognise, is the God, whose

image
dwells in our own souls - The grand ideas of Power,
Reason, Wisdom, Love, Rectitude, Holiness, Blessedness,
that is of, & Gs attributes, come from within, from
the nature of our own spiritual nature - He many gendered Ideas, but
that they learn God from marks of design - that
in the outward world - but an idea of design
of a determinate cause, of an end & purpose
& Such, are derived from the coherence of
parts & unity in ourselves consciously, from our own
souls - Thus the soul in the Person of our
knowledge of God - new shape, it be that the
idea of Him teaching of theology, that the
idea of God reduces the soul to unconsciousness
& God lead us to contemplative steadiness of it,
when this idea springs from it, or comes to us
from outward power - with some an af-
finity with the divine -
Our remarks might easily be
extended - but there will suffice to show, that in
conflicts in the claims of our nature to respect, I

have not given myself to a subjects of barren speculation.
If I have intimate communion with religion, & deep inquiry to
religion has been the consequence of its neglect - I have
also felt & continually insisted that a new reverence
for man was essential to the cause of social reform -
As long as men regard one another as they now do,
that is, as little better than the brute, they will
continue to treat one another brutally. Each
will strive by craft or force to make them his
tools - There can be no spirit of brotherhood, no true
peace, any further than men come to understand
their affinity & relation to God, & the infinite
purpose for which he gave them life - & get these
ideas are treated as a kind of spiritual vision -
ariness, & the teacher who seeks to see in
scales
heavenly experts men to see in
symbols & one another the children of God is
smiled at as a visionary - The revelation of this truth
of Xty, would revolutionize society, &
bring pleasant truth of Xty, would revolutionize society, &
create relation among men not dreamed of at the
present day - A man would shrink, ashamed
with which our present friendships would be seen

engagements. Men would learn import of the word
as get a word only to the multitudes. None of us can con-
ceive the change of manners, the new courtesy &
sweetness, the mutual kindness, deference, sympathy,
the energy of effort for social melioration,
which there to shun ab, as pollution as men shall ren-
dered beneath the body to the spirit, & shall
learn what the lowest human beings - How casuistry,
wrongs & oppressions, nice kindly thought of, which, though
give a decision
these then the crimes we now recount from crimes
which the laws punish as offences penalties How many
will be spared in mercies night, & to injure him will
be felt as regard as deadly hostility against towards G - It is
open
and a deep conviction of the intimate connection of better
deep
& juster views of human nature with ab social & religious
progress, that I have been led to insist on it in
much in the following tracts - & of which, I trust
the reader will not think that I have given
A disproportioned importance -

I proceed to ~~There is another topic~~ great ~~deer~~ conviction which is expressed so habitually in these writings as to constitute one of the characteristics - ~~It refers to~~ the reverence for Liberty, for human rights; a sentiment, which has grown with my growth, which has ~~strengthened~~ with my years, which seems to me a chief element of true love for mankind, & which alone fits a man for intercourse with God's children - I have lost no occasion of expressing my deep attachment to liberty in all its forms, civil, political, religious, to liberty of thought, speech & the press, & of ~~toleration~~ free utterance to my abhorrence of all the forms of oppression. This love of freedom I have not borrowed from Greece & Rome - It is not the classical enthusiasm of youth, which, by some singular good fortune, has escaped the blighting influences of intercourse with the world. Greece & Rome are names which weight to me. They are warmer & better than emblems & guides - My reverence for human liberty & rights has grown with

in a different school, and a milder & better dis-
cipline - by her taught me to respect my race &
to abhor its oppressors - It is because I have learned
to regard men under the lights of this religion, that
I cannot endure to see him treated as a
brute, insulted, scourged, enslaved, made
to wear a yoke, made to tremble before
his master, to serve him as a tool, to hold
his property at his will, to surrender his judgment
& intellect & conscience to the priest, to sealing
his lips or help him his thots before God
of his own power - It is because I have
learned the spiritual equality of men before
the common Father, that I cannot endure
to see one man - as soldiers, born as believers, bow
over abased by fraud, or force, or wealth, or
rank, or superstition. It is, because the
human being has sacred powers, because he was
comes a care in his own breast & was made

to govern himself, that I cannot endure to see
him taken out of his own hands, & fashioned into
a tool by others avarice or pride. It is because I
see in him a great nature, the divine image, & godlike vast capacities,
demand for him means of self development,
& when he pleases others, that I care more not
to please but to aid his spirit. Without intending
to despise the outward, & the local advantages of
liberty, I have habitually regarded it as a higher
light, as the birthright of the soul, as the element
in which men are to put forth powers, to become
conscious of what they are, & to fulfil the end of
their being.

My heart joined with all hearts in uniting
me with a fervent & vehement love to the
purest power, for I knew one Power,—the Power
in the view of our divine teacher, & as hostile
& bitter to condemn, to the last spirit of damnation.
This we are taught to regard as the damning sin
of the Archfiend. "By this fell the angels"—It

is the most Satanic of all human passions — & it has & inflicted more terrible evils on the human race than all others. It has made the names of King & priest the most appalling in history. Nor is no crime which has not been perpetrated for the strange pleasure of treading men under feet. Of fanatics whose ~~[illegible]~~ or mind. The strongest ties of nature, have been ~~[illegible]~~ unt asunder, her holiest feelings smothered, parents, children, brothers murdered to secure dominion over men. The people have been robbed, even of the sweetness of life, & driven to the field of slaughter the flocks of sheep, to ~~[illegible]~~ ~~a sceptre into the hands of a~~ ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]

workmen, assassins, against whom it ~~is~~ undertakes to
protect society. How ~~innocent~~ humbly, at this moment
compared with Kosciusko in Poland. This passion for peace,
which is a thousand times, with a thousand weapons,
a warrior against human liberty, & with my confidence
as its worst foe, I have never ceased to ~~speak against~~ respond
with whatever strength of utterance God has given me.
Power tramples on right, whether in the person of kings
or priests, or on democracies, majorities & rebellious
slaveholders, & the saddest sight to him
who knows human nature, & desires its enlargement
& happiness.

So fearful is the ~~tendency to trust to~~
~~abuse powers in the present law state of society~~ abroad
~~that I have~~ principle of which I have spoken, that
of human rights & right to recommend restriction on power,
& a complicity in government, beyond what most of
free-powers, as it seems, & approved would not be suffered to
men enter, great number. The more of it there be concealed
to mislead them is absolutely necessary to repel crime

& future public order. The ch of government the better, if society can be kept in peace - There should exist, if possible, no office to madden ambition - There should be no public pure temptation enough to ruin a nation. One of the tremendous evils of the world is the monstrous accumulation of power in a few hands - Half a dozen men may at this moment light the fires of war through the world, may convulse all civilized nations, wield enslaved armed hosts, spread desolation over the fields & bankruptcy thro cities, & make themselves felt by some form of suffering through every household in Xendom - Has not one potentate of Europe a larger list of civil & military officers to bustle with bayonets - And ought this tremendous power to be lodged in the hands of any human being? Is any man pure enough to be so trusted? - Ought such an office as this to be held out to ambition? - Can we wonder that at the shrine of such temptation & the base sacrifice of public interests & by what such a prize is sought, & when gained, held fast - Undoubtedly great moral

changes are required to heal this evil, to demand this accumulation of power - National spirit, which is spontaneously hostile to all countries but our own, must yield to a growing humanity, as to the [illegible] spreads [illegible] to a new knowledge of the [illegible] spirit of [illegible] - But no good which we can distinctly comprehend, & which demands only a practical reception by communities, that government is at best an unwieldy machinery, which can accomplish but very limited good, & which when strained to accomplish what individuals must do for themselves, either work evil, or rise to [illegible] - [illegible] is sure to be perverted to private, narrow ends, or through human ignorance to defeat its own end - Man is the greatest tyrant, to form vast plans for states & empires - human policy has almost always been at war with the great laws of social well being; & the evil we rely on as the better - the evil of power over men is accumulated in men's hands, the greater the better - & the cause, of physical, political force - There is a power, which cannot be accumulated to excess, more powerful, than all, the loyalty of supreme wisdom & love, of heaven & truth & purity - Man cannot be to man's foe - is the guardian of all right - It makes those it acts on, free

It is ~~the gentlest~~ mightiest when most gentle mighty - In the highest of moral states is, & to suspend the ~~cause~~ more & more ~~cause~~ working of Government, & force is to fall before it -

It must not be observed from these remarks that I am an enemy to all restraint - Restraint is an important law of our nature, a necessary discipline, common to us, & not to be escaped by any art or prudence - Where can we look & not see it - The powers of nature are all of them limited to human power. It never ceases for a moment to act upon us to the earth. Mountains, rocks, precipices - seas & ~~the~~ forbid our advance - ~~& there a ledge of rocks on the sea~~ - If we come to society, restraints multiply on us - Our neighbours rights limit our own - His property is forbidden ground - Usages restrict our free actions, fetter our manners, our manner, the language we must speak, the ~~course~~ modes of pursuing our end - Business is a restraint, settles us to certain tasks, & drudges us through the same mechanical routine day after day - Duty is a restraint, ~~custom~~ enforcing customs or Laws, despising the best & forbidding it with stern voice, & ~~unless~~ unceasing authority - Study is a restraint, confining us, if we will learn aright truth, to concentrate the forces of thought, & to bridle the capricious fancy - All love, divine or human, is, as the name

appetite, restraint. Now we feel more, than I do, the need of this element of human life - the who would fly from it, must live in perpetual conflict with nature, reason & himself -

But all this does not prove that liberty, free action, is not an innate good, & that we should seek & guard it with steadfast jealousy - for if we look at the various restraints of which I have spoken, we shall see that liberty is the end & purpose of all - Nature has thrown around us her - it is in vain only to erect a fair fence within us - It Burdens ~~Weights us~~ press on us, but the soul's elasticity gone and comforts acts, that we should react. Bounds are set us, that we may ~~them~~ clear ~~them~~ - The weight which grants brings to us wishes us to turn labor into wings, & we fly where we walked. The sea, which first stopped us, becomes a path to a new world - The wants the necessities of life, cold, hunger, heat, which chain man to toil, wake all his faculties, & put him in order act - Duty restrains the passions, and ~~that~~ the nobler faculties & affections may have freer play, that they may ascend to

God, & encompass all his works - Parents restrain
are ordered; that the child may learn to govern, may outgrow
Government restrains. That the rights & freedom of each & all may be cultivated.
authority. In study thought is confined, that it
may penetrate in the depths of truth, may settle on
the great laws of nature, & take in the whole
even
sphere freedom. expanding acts, is the end of all ex-
ertion. The statement, what this end, is a slavish gothic
star after him at which the young spirit, ~~fastens his~~
heart, trained to, intellect, & made to aim like
a steady bow - We were made for free action - This
alone is life - & enters into all that is good &
great - Virtue is free choice of the right. Hence
the free embrace of the heart; grace the free mo-
tion of the limbs; genius the free ascent of
thought; & eloquence its free utterance - Let me
add that social order is better preserved by
liberty ~~freedom than~~ by restraint. The latter, unless
men merely applied, frets, exasperates, & provokes secret
& open resistance. ~~& it needed chiefly because a~~ It is rendered needful very much, because
from the evil constitution of society ~~men~~ multitudes
denied opportunities of free action. A community where

should open a great variety of spheres to its members, so that all might find free scope for their powers, would need no police - liberty would tame the best peace officer. There seems much reason to expect the social order of New England, without a soldier, almost without a police, can find and watch to this truth. the frequent recurrence of this topick in the following pages -

I will advert to one topick more, & do it briefly, that I may not extend these remarks beyond reasonable bound. I have written once or twice on War, a hackneied subject, as it is called, yet one would think it ought never to become a common place - It is surely never to cease - At this moment, when the hearts, two of the most enlightened nations, of the present, & most christian nations, are bound together above all others by, mutual dependence & mutual dependence, are by the intercourse of interests, are threatened by some one of the most powerful of the earth. & which is now to overcome the earth, the danger of war, as far as there is any, arises not from the nature of rulers, but from the false notions of national honour, as false & mistaken, as those of the duellist, disregard to private honour, & most towards persons these fires - great nations, like great boys, place their honour in resenting insult & fighting

well. One would hope, that he came and gone with, in which nations needed to rush to arms, to prove that they were not armed - If there is one truth, which history has taught, it is that communities of all stages of society, from the most barbarous to the most civilized, have, [illegible] courage - No people can charge upon its conscience, that it has not shed much blood enough in proof of its valor - Any body can fight - The [illegible] poor wretch, enlisted from a dram shop & turned into the ranks, soon fights like a hero - Bonaparte made heroes out of the Republicans & the English generals out of the Portuguese - Must France & England & America after so many well fought feeds go to war to disprove the charge of cowardice? - Is it not time that the hosts of heroes raised under some charge - & that some glimpses at least of the true glory of a nation should be caught by rulers & people? "It is the honor of a man to pass over a transgression", & so it is of States - If he wronged us no disgrace. We bear wrongs

generously, ~~manfully~~, till every means of conciliation
is exhausted; to ~~sheath~~ recede into manly dread from
the slaughter of our fellow creatures; to put confidence
in the justice which ~~dwells~~ rules our conduct to our mo-
tives; to have that conviction of courage which
will make us scorn the reproach of cowardice; to
~~feel~~ feel that there is nobler grandeur than
the virtue of savages; to desire ~~the~~ peace
for the world as well for ourselves; & to thank
from kindly a flame which may involve the
world; there are the principles & feelings which
do honour to a people— ~~then~~ not the time come,
when a nation, superior ~~to~~ fear, may exert their
on the cause of mankind? Must perish blood flow
to heal— clean ~~the~~ escutcheons of a nations glory—
For one, I look on war with a horror which no words
can express— I have long wanted patience to read
of battles— Were the world of ~~ex~~ my mind, no man would fight
for glory ~~bloo~~, for ~~of~~ the name of a ~~general~~ commander

who has no stake else to what, seldom hashes my
this, & the want of sympathy with him drives
him from my thoughts. The thought of man, & im-
mortal child, butchered by his brother, & the thought
land stained with human blood by human hands,
& women & children burned under the ruins & be-
sieged cities, & the resources & empires & the mighty
powers of nature all turned by man's malignity
into engines of torture & destruction, thus brought
gives to the the semblance of hell
change earth into hell - & shadow as among
demons - Did not a advanced guns weakened
this arm, & could not lift it against my
fellow creatures! - I cannot run, as I once
did, with a lighter, thoughtless & fleeting step into this or that natu-
ral path as I no longer an obstacle to me, as
it once was - It is no longer a vague & shapeless
mass - It spreads out before me into individu-
als - a thousand intensely human & relations - It
consists of husband & wives, parents & children, who love one another

as I love my own heroes - It consists of beautiful
honored women - & their leaders, & valiant children -
It consists of him, joined with me to [illegible]
serve, & where I first & learn to
see & reverence the strength & his dweller virtue - It con-
sists of a vast multitude of laborers at the plough,
in the workshop, with where toils & [illegible] nature,
& whose hard lot & [illegible] should rejoice to lighten,
& for whose elevation I have pleaded -
It consists of men of science, taste, & genius,
whose writings have beguiled my solitary hours, & strength-
ened my intellect,
given new life to my best feelings -
Here is the nation which I am called to
fight, into [illegible] & [illegible] & must
rend mourning, where [illegible] & must
through blood without a clear [illegible] & [illegible] -
seek - I cannot do it -
It was men & women & my writers & sisters -
what unutterable pain I must
I would not [illegible] to [illegible] hearts -
by [illegible] armies, [illegible] work-
If indeed my country were invaded, & threatened
[illegible] were [illegible] sung, I should fly to
the [illegible] because, [illegible]
all disguise its rights, liberties, its dearest interests, I should
assume as I [illegible] arms, except as I did resist the
encourage resistance, just as I should resist.

the
Officers who should enter my house to seize what I
held most dear & what is entrusted to my care—
But I cannot contend with such a force
Common customs of war— In general wars of force—
men, whose principles have gained no strength from the experience
of public life, whose policy is colored & not swayed by personal views or party
who to keep the peace,
who do not seek peace with a single heart,
who, to secure durable rights, perplex the foreign intent
relations of the state, spread jealousies at home & abroad
enlist popular passion on the side of strife,
retreat, & are forced by
leave to the arbitrament of the sword what an un-
partial umpire could have arranged— Men
The guests of peace & war is settled by a counts
too often
by men in whom a tie, a hope of less rate
or no trust
can put little confidence — & for at the reckoning
of such men we be to steel her hearts in humanity
blood Must Its insanity is passing revenge—
indeed
Then vengeance cannot endure— Long use has hard-
ened me to it — & the hope to wake up some day
the Century has induced me to resort to this Court, so often in my century—

Faith is a deep want of the soul, & keeps a correspondence between the inward & the spiritual world — & we have faculties for the spiritual as truly as for the natural world — i.e., the power of all external things becomes to the mind the most real of all existences — The beauty of virtue is felt to be real — We can see a beauty in evil, but we see an ever lasting beauty in virtue — The grand distinction between the body & the soul is that what meets the bodily eye — The dictates of right & wrong, the thirst of goodness & perfection, the judgments of conscience, the supremacy of the present & the future life, the greatness of the character of Xt, the ultimate triumphs of truth & love — these are to a mind with humble care not understood, but when seized by, are to mankind, but have been seized on, are to mankind, but have been seized on, are to mankind, but have been seized on

I might name Stewart's Philosophy which occupy a large place in the following book; but enough has been said here. I will only add, that I submit these Volumes to the public with a deep feeling of their imperfection. Indeed, on such subjects how faint must all human utterance be! In spite of the common, when we speak both but on our present words as we do on the lispings of our childhood. - Both seem to shun conduct the child to higher speech - Both commit our weakness we may learn, sometimes & make progress. & yet under one another by free communion. We indeed know & teach but little - but the known is not the less true or precious because there is an unknown unknown. Nor right, our exercise to discourage us, as if we were left to unbelief & skepticism. There are great truths which every honest mind may be assured of - Despite the errors of Ptolemy & Newton, men were as certain of the existence of stars, as they are now after the subsequent discoveries of astronomy. There is not a truth as in the ocean of doubt, there is a reverence, immovable conviction - A man, planted on it as a rock, on which many a (tempest, unbelief) shall have planted [illegible] [illegible]

[illegible] I has known & felt that it was [illegible]
found repose & has known that it was resting on immutable eternal
Truth. There is such a Thing as serene fortitude
united & inward resplendence. - He who has found
this Treasure, stored up peculiar wealth out of his
world for others. [illegible] I have had [illegible] that they
not been wholly ineffectual in leading some
mind to a more lively & un-
wearied sense of great moral truths
following & the great [illegible]. I should be little desirous to send
out this new edition - I trust that [illegible] may meet
some wants - Books which are to last always, may get
readers much sooner by [illegible] to the intellectual
struggles & moral aspirations of their times. If in this
or in any way, I can serve the cause of Truth
& Humanity, & Religion, I shall feel my labors as earnestly
the best recompence which I receive from my Creator.

W E C-

Boston. April 18 - 1841

Thy sting oh death has done me
Christ my Redeemer set me free
The blood that ran from his side
Ransom my soul before I die.

Oakland. sickness.

~~Hanapsky~~ "Oakland Sept 22. 1831

"Our house has been & is something of a hospital. But those excellent remedies patience & mutual Kindness have done much for us - & I hope we are all rising again."

"I do not know that I have ever told you why I love the beach so much. I spent
(Now I learned to think, to feel the greatness of God, to love all his works)
a great part of my early life on it. One
year I recollect visiting it daily. I almost
always alone, & there the love of
nature silently grew up within me, to
which I have owed so much happiness
& I may say increasing happiness ever
since. I might have been a very different
man had I not learned so early to de-
light in nature. I had little temptation to
seek for company when I found de-
lightful society in the ocean, the fields
& the skies. Perhaps I was injured in one
way. I became too independent on
my fellow creatures." Wordsworth

(3) (a)

I. Piety -

Matt 13. 8

Dec 1807 Fed st -

+ of Ministers - (The influence (& Thursday lecture & 1811 May Fed st 1815 July Fed st)

** The effects of false expectations on good minds have often been unhappy. some men, who have found their hopes from instruction thus blasted, but who have still continued to believe that instruction when properly applied is invincible, have thrown all the blame of ill success on themselves, have supposed that they were wholly incompetent to instruct, have lamented their presumption in assuming an office for which providence did not design them, have sunk into hopeless dejection & become useless to the world. Others less humble have thrown the whole blame on the world. Mortified at their ~~pastors~~ failure, they have perversely given up the cause of piety as desperate, & pronounced all labor to be useless. irritated by the neglect, then indifference, & sometimes then contempt with

are accustomed to utter reproaches which the world cannot hear, but which sound loud & solemn to the soul of the offender - He may hope whenever he intends that there is some thoughtful mind which carries away an useful impression of the truth, which returns to solitude that it may meditate on what it has heard. which with no other witness but God applies to itself the doctrines it has received, & remembers with affection the instrument through whom they were imparted - He will be often inclined to mourn that there are no more immediate fruits to his labors - but changes are now hastening on which like the descending showers will quicken & expand the seed which seems so dead & unpromising - Perhaps the seed has already sprung up in spots too retired for his notice - The truth he has enforced, may have produced important -

(2)

harvest springing up to reward his toil. He may see the piety which he has entertained in one heart spreading its flame to all around it. He may see the youths who were formed under his discipline entering into new connections, & transmitting principles which he inculcated to another & another generation. He may see that example which he contributed to form shining with gentle influence through a family, a city, & even a whole land. He may see from his instructions new instructors formed, more successful than himself, & dispensing truth through spheres which his highest ambition never hoped to reach."

delightful changes in the ar-
rangements of domestic life, with
which he is little acquainted.
It may have checked those
passions which hide themselves
from the eyes of the world, but
which accompanies themselves
for restraint abroad, by indul-
gence at home - " x x x x

"The last day may discover to him
a sister dearest to which he
was before a stranger - At that
day the effects of his institu-
tions will be seen, the fatal
influence of every truth he has
uttered will be disclosed - At
that day he may learn that
what he deemed his lost labors
were the most efficacious - He
may behold that seed which he
thought thrown away silently
unfolding in many hearts - He
may behold it enlarging & ex-
tending fruit, even after he
who sowed & cultivated it was
in the grave - He may see that
fruit, becoming seeds again in
other hearts - & another & another

x x x x

which their instructions have (by
been treated, they have passed
sentence on men as too vile,
too selfish, too corrupt to deserve
the exertions of benevolence - They
have contracted a sourness
& asperity of temper, & from
extravagant hopes, have sunk
into a sullen despondence - " x x

"He may hope that the seed is
expanding when he cannot see
it - He may hope that divine
providence has placed within
his reach some minds peculiarly
fitted to receive what
he utters - He may hope that
many unknown sorrows are
comforted by the promises he
is authorised to proclaim -
that many secret temptations
are subdued by the motives to
holiness which he presents,
that some half formed pur-
pose of guilt is checked by his
warnings, that some faint de-
sires of holiness are ~~after~~ enkin-
dled into a flame by his ex-
hortations - That some conscience

perspicuous style - with familiar
illustrations, should form the
substance of a discourse, & all
that is melting, magnificent,
& solemnizing, should be in-
troduced by natural transition
from this easy course - Com-
position should indeed be always
rich in thought - By simple
truth we mean not stale
repetition & barrenness of sen-
timent - There is nothing to
gratify us in a desert land
of sand, but we delight
in the fertile well - watered
plain"

"The moral sublime is the most
essential & universally ~~sublime~~
of all the species of sublimity: -
~~and comprehends both~~ ~~Magnificence~~
~~sublimity~~ for it is founded on the
distinctions which exist between
moral good & moral evil,
distinctions, as eternal & im-
mutable as ~~the~~ the
Deity himself, (distinctions) which must
approve themselves to every
intellectual nature & provoke
impressions (strong & deep) in proportion to the
rank of the being, by whom
they are contemplated - What
is here observed of composition

souls, impressed with vast & strong conceptions, & glowing with great & generous emotions. If we desire eloquence, let us then enlarge the mind & invigorate the virtuous sentiments of the heart."

Vol 1st No 2nd page 82 -
Original Poetry - Winter Night
by W.E.C -

"Think, thought has wrought,
× ×
How many fatherless & widows pine

"Eloquence is not an introductory science, which youth can be taught from books - It is the glorious talent of impressing all the treasures of art & of science, of history & of nature to the illumination, conviction & subjugation of the hearts of men - It is the home of the temple, the perfection of human power, the action of mind on mind, the lightning of the moral world. It belongs only to towering

souls, impressed with vast & strong conceptions, & glowing with great & generous emotions. If we desire eloquence, let us then enlarge the mind & invigorate the virtuous sentiments of the heart."

Vol 1st No 2nd page 82 -
Original Poetry - Winter Night
by W.E.C -

"Think, thought has wrought,
× ×
How many fatherless & widows pine
In want; how many shiver in the storm -
Over a dying flame, how many cower
In some lone hovel, pressing to their breasts
Their little ones, to save them from the cold -
Oh think, what aching heart to ye might a heaven
What brooding sorrows ye might cheer. What tears
Of friendless, naked, moaning poverty
Ye might wipe off with lenient sympathy -
Oh Winter, I can hear thy howling storms -
Ride but a few more suns, & all thy blasts
Will soften - Soon wash'd in tears of joy
Thy branches swell with infant buds; the grove
Resound with nature's melody - But Man
My kin, lies desolate, A wintry blast

Has chilled his heart, frozen the circling blood
of sympathy, & blighted the fairest fruits
of love - How bleak & waste! the vain, Sun
Righteousness sheds bright & healing beams.
The vain sons the. who died on Calvary,
Extend his hands, bleeding with wounds of love -
Man still is cold & wintry; still is hard,
And melts not into mercy. — This vain world
Is colder than the northern skies - But Faith
Looks o'er the icy mountains, looks beyond
The wintry clouds, & sees unfading bloom
Of paradise - sees peaceful streams of joy,
And warm effulgence of the God of Love -

Vol 1st No 3d page 99 -
Thoughts on Dress by W. E. C.

"Perhaps no subject has occupied more attention than Dress - It is an end, which we propose in almost all our labors - Dress has stimulated ingenuity to the greatest variety of inventions - The vanity of the world keeps the world in motion - Dress spreads the sail, & moves the machine - Dress is the pride of the infant in the lap,

& of the over grown child, Infinity. Duels is the darling toy of the fair, & the chief accomplishment of the soldier. It calls into exercise the taste of mankind. Take away duels, & polished circles would have no subjects for criticism. The beauties of the age would sink into lifeless indifference. The busy world would be reduced to idleness, & fools would return to insignificance. Spring-ships & Fall-ships would sail without the prayer, which is now breathed from a thousand gentle lips, for their success. The amusement of shopping, that relief of vicious minds, would be suspended, & the heavy hours would wear away without one enlivening incident.

In writing on duels it is necessary to proceed with caution. The manufacturer, the merchant, the statesman, all are interested in this weighty subject. Duels influenced the cabinet of policy, as well as the

toilet of beauty - The prosperity of nations is connected with a passion for dress - England could not fight her battles without her broadcloths, nor France chain her enemies without her lace.

It is a ground of consolation to the politician, that the spleen of moralists cannot affect the state of society - They may rail & storm; but the vain heart will still beat high for ornament; the fair will still seek to become more fair; & they who want understanding will strive to compensate the deficiency by outward show - Man ever has been, & ever will be a superficial being, contented with his trappings, & pleased with himself on account of the labours of this silk-worm -

It is however to be hoped, that there are some, whose observations, on man have extended beyond the discovery of this essential property, "that he is

capable of wearing clothes -"
It is to be hoped there are some who can conceive that the human head may be improved for a higher end, than to serve as a substratum for a hat or a bonnet - I do not wish to shock the age by venting absurdities - I do not wish to subvert that foundation of all human knowledge, experience - I grant, that when a part has for time immemorial been applied to a particular use, we may conclude with great probability, that it was designed for that very end - But without wishing to deny the right application of the human head, by the fashionable world I would suggest the possibility, that it may have been designed to answer some other purpose than that of ornament - To those who know this purpose by experience my observations may be interesting -

Is it not strange, that man can be vain of his attire?

Does he wear fine clothes? Let him give the credit to the weaver & the tailor - Is man a moral, intelligent being; & shall he dwell with no higher ambition than the peacock? Surely the fluttering fop, who places all excellence in the cut & quality of his coat, if he ever possessed, must have wholly lost the dignity of human nature -

It is a mark of a little mind to seek distinction by dress - That man, who leaves no higher character, than this, behind him, that he wore fine clothes, is more contemptible than filth & raggedness could make him - That man, whose conversation does not make us forget his dress, is unfit for human society -

It is the mind which constitutes the dignity of man - The powers of the mind are vast & enlarging - It is capable of clear conceptions & elevated senti-

ments - It can propose high ends & comprehend mighty schemes - To see this lofty mind swindling to the sensibles of a wardrobe, deliberating with anxious solemnity on the colour of a waistcoat, the relation of a cape, or the fitness of a shoe; this is humbling indeed; - I blush for thy name O man! - The mind derives its complexion from the subjects of attention & meditation. The narrow souls of coxcombs are therefore incapable of any thing excellent or glorious - To shine with their butterfly robes in the eyes of the fair is all their ambition - To find admittance by tender assiduities to hearts as narrow as their own is all their care - Were they capable of thought I would advise them to think, that the richest robe cannot cover poverty of mind, nor splendid apparel hide a grovelling soul -

This passion for shells has been called a trifling weakness - What!

Is it nothing to cast away reason, to degrade the soul? Is it nothing to sacrifice moral powers & feelings, to blast the hope & promise of our nature? If man is endowed with mind & a capacity of perceiving excellence, then this love of dress is worse than suicide, & bears sad testimony to the debasement of his heart.

What improvement might we anticipate, if the time, which is now wasted in contriving & preparing articles of dress, were applied to the cultivation of the heart & the understanding? Be vain, would you indeed be adorned? Seek the ornaments of truth, of purity, of benevolence - These will clothe you in imposing glory - These will be in fashion through eternity - Do you desire to acquire & feel importance, when you mingle with the world? Believe me, there is a consciousness of honest undesigning goodness, that inspires a confidence, & an ease, which

the gaudiness of foppery can never attain -

I do not wish to exclude all ornament from dress - It is a duty we owe society, to present a decent & agreeable appearance. Every power of pleasing is a talent which increases our influence, & the good will improve with care this mean of usefulness - But ornament should be sparingly used - Where there is beauty, we more frequently conceal, than heighten it by the decorations of art - Where there is deformity, we only make it more disgusting by attempting to convert it into beauty - Utility is the basis of ornament - A Corinthian pillar reared to support a shed would excite disgust - Nothing should be introduced into dress for the mere sake of ornament - This is the taste of savages -"

by W. E. C -

"The ancients heaped flowers on dead bodies, but only gave a wreath of laurel to the living hero - Let us observe this rule in writing - Great thoughts like great men need only simple dress; but let us cover the corpse of dullness with all the flowers of rhetoric -"

"In ancient times Parnassus was considered as hard of ascent, & its top appeared almost inaccessible - But in modern times we seem to have made a beaten carriway over it, & who is so dull

as not to travel it without difficulty or danger? Helicon was represented as a scanty fountain, & happy was the poet who could get an inspiring draught. But now it has swelled into a river, & every plough-boy, in the field of science, waters his horses at the stream. Ancient poets sung of a secret influence from the muses, which purged their mental vision, & discovered scenes, fairer than Tempe to their view. But inspiration now descends in the form of a fog, & the beclouded understanding fancy, which paints a monster, while it talks of sketching nature, is admired for the boldness & the wildness of its conceptions."

heaven & earth at a glance,
in whose eye Olympus is
nothing more than a mole-hill,
& who looks on the moon as we
do on a tennis-ball, that cele-
brated passage of Homer, when
he joins as Shaking Olym-
pus, & that of Milton,
in which the Shield of Sa-
tan is compared to the full-
orbed moon - must appear
trifling & puerile - This species
of Sublimity is adapted to
beings possessed of physical
powers, as narrow & confined

P11 c1V

The Monthly Anthology -
Vol 1st No 1st Nov 1803 - page 6 -

x x "If any one passion has brought all men into bondage, if any one principle of action can serve as a clue to all the varieties of human character, it is Ambition, or devotion to our own individual glory. By this sin fell the angels - This sin men have even exalted into a virtue, & the worst we hear of it is this, that it is "the infirmity of noble minds." This principle assumes many forms, but under all it purposes self exaltation as its great last end. In this point all the desires & pursuits of the ambitious centre.

It must easily be seen that this devotion to our own glory is directly the reverse of the great law of benevolence. God is love, & in this character alone we reflect the glory of our Creator - Benevolence carries

us out of ourselves, & diffuses our existence by giving us an interest in other beings. But ambition is narrow & debasing. It leads us to consider all beings as subservient to our greatness, & formed to behold & proclaim our glory. Nothing is benevolent which does not proceed from a sincere disposition to do good, from a single view to the production of happiness. To serve our country or mankind, that we may acquire the reputation of patriotism or benevolence, expresses simply a regard for the rewards of those virtues, none for the virtues themselves. Ambition is the most refined form of selfishness, but it is selfishness still, & necessarily excludes from that kingdom of heaven, where only love is love." × ×

+ Christ & Christianity -
1812 - + Preaching Christ - +

Colossians 1. 28.

99 - "We preach Christ whenever we inculcate the religion which he preached - You know that Jesus came to be the light & teacher of the world; - & in conformity with this high character, he taught truth relating to his father, to himself - & to a future world; he taught the state & duties of mankind; - he gave a perfect rule of life - Now whenever we teach, on the authority of Jesus Christ, - the truth & duties which he taught, we preach Christ. - When, for instance, we inculcate, on his authority, the duties of forgiving enemies, - of taking no thought for the morrow, of hungering after righteousness, - we preach Christ, as truly as when we describe his sufferings, or the cross. or the importance & design of his deaths. / ## sufferings. " I insist on this point, because I conceive that infancy is

done by understanding the phrase (by
under consideration in the limi-
ted sense) ~~in which~~ The religion of
Jesus is sometimes very par-
tially preached; a few doctrines
are exclusively urged, & the
great design of the gospel
is almost hidden; & all from
the idea that preaching Christ
is to make him the immedi-
ate & constant subject of his
course." ...x...

x x x

When this interpretation pre-
vails, an injudicious style of
preaching is introduced. A
few sentiments are represented
as constituting the gospel, &
are constantly repeated with
little variation. - Many delight-
ful & edifying truths of religion
are seldom brought to view. The
duties of the Gospel, which formed
so large a part of our Sa-
viour's preaching receive only a
cursory attention. - Common hea-
rers are led to think, that re-
ligion is a warm state of heart,
a fervor of feeling produced by

101 attention to some affecting views of Jesus Christ - The religion of the gospel which consists in living soberly, righteously & piously in the world - is very faintly exhibited, & in some cases seems to be undervalued. An irregular, disordered sensibility is excited, not a devout & deliberate purpose to do all God's commandments - "...

× — × — ×

"But in flying from one error we run into another - Thus some persons conceiving that the duties of religion were too much neglected and particular doctrines too much urged, have been led to dwell exclusively on the duties, & to slight the doctrines of religion - Conceiving that injury has been done by perpetual appeals to the feelings, they have been led to address the understanding alone. ~~They have treated man as reasoning machine~~ ~~They~~ they have forgotten that our feelings are essential to our nature; and that

minds we are made to feel (or)
we shall never think with se-
rious mind; attention; - that rea-
son & affection must operate to-
gether, or we shall move with
sluggishness. And forgetting this truth,
they have preached impressively,
(seriously) - and have delivered much
important truth, which their hearers
have acknowledged - but
(which) as no interest was excited, they
hearers have let slip as fast as
they have heard. - What does
not reach the heart, is seldom fixed
in the memory -

"I have thus pointed out two ex-
tremes; the one consisting in
dwelling perpetually on a few doc-
trines, which tends to give the heart to
(which ought) Jesus Christ to have - the other con-
sisting in preaching continually
on the duties of Christianity, without
exhibiting those views of Divine truth which
touch the heart & give zeal to duty."

x x x

Sensibility of Christ

Jesus. With regard to the classes of texts that I selected, they will lead you to view a very pleasing & affecting picture of the character of our Saviour — of his tender sensibility. His tenderness, mark the traits of his character. We learn from them that there was warmth, affectionateness in his benevolence; that his heart was susceptible of the gentlest & kindest emotions; that he was alive to sympathy; that he was easily melted by sorrow —"

("

"This tenderness, sensibility of Jesus Christ was manifested in his miracles. In these works of his supernatural power, (was shown) but he was always directed by mercy. This power was always exerted not for purposes of display, not to strike awe & terror, but to heal, to comfort,

to save. , ~~the~~ ~~Epitome~~ Jesus was the sympathising friend of mankind. Wherever he went he was thronged by the sick, & we never learn that he turned a deaf ear to imploring misery. As we read the history of his miracles, we cannot but be struck with the (~~deep~~ tenderness and) condescension of manner with which they were performed, — a tenderness & condescension ~~in~~ which forms a wonderful contrast with the greatness of the works (~~of~~ [illegible] (common) ~~Fate~~ - His language on these occasions was peculiarly encouraging (mild) ~~affectionate~~. And we find him carrying this affectionate treatment into his intercourse with all ranks of society. He felt an interest in the poor & despised -"

"- This same tenderness which we have observed in Christ's miracles and through his instructions. I do not here refer so much to the substance, the matter of ~~his~~ doctrines, as to the form, the

manner in which they are (to) conveyed - The same truths may be conveyed in very different ways - The language of Jesus is every where the language of sensibility - It breathes the finest feelings - This gospel is an effusion of mercy - & you see that it proceeded from one who entered into its spirit, who preached it from the heart.

"Jesus was not a cold unmoved teacher - There is a glow & a tenderness in his delineations expressive of his strong interest in the truth he taught. We are so accustomed to his Gospel that we are apt to neglect the most touching passages. But no where can such examples of pathetic address be found! Let him then ~~be the Christ~~ -"

Courage & calmness of Jesus.

"The manner in which Jesus received this ~~unbelieving~~ judges teacher is expressive of the most perfect self-command, & a benevolence which no injuries could abate." (Connect without paragraph)

(So paragraph)* It is hard to conceive of lan- (d.)
guage more expressive of a sense
of the crimes this apostate carried with him
suited to awaken his conscience,
& yet more calm & gentle."

"The apostle John who was present
on this occasion seems to have
been struck with the calmness
& intrepidity of his master on
thus presenting himself to his
persecutors - He says, 'Jesus
knowing all things which should
come upon him, went forth &
said whom seek ye?' This
previous knowledge which Jesus
possessed of his approaching suf-
ferings adds his conduct tri-
ly heroic - his mind had just
been rent by a full view of
the evils which awaited him -
yet now that the hour had arrived
which God had appointed for his sufferings,
he discovers no hesitation, no reluctance,
no disposition to conceal himself, but advances
to meet his solemn destiny. The
greatness of soul which Christ discov-
ered on this occasion, far surpassed, the
ape which is so much admired in the world."

"The effect of this calmness & boldness on the multitude was sensible. They came expecting that Jesus would attempt to escape. Therefore on some former occasion when the Jews had sought to seize him, he had baffled their malignity by hiding himself. Or by some accident escaped. This flight, of Christ, united with the perfect inoffensiveness of his whole conduct, had probably inspired the leading Jews with an opinion that he had a timid mind & would have recourse to some magic arts for his escape. And when they saw Jesus approaching with such perfect composure, dignity, & conscious innocence, they were too much awed to approach. But he enquired "Whom seek ye?" They answered, "Jesus of Nazareth". Upon hearing these words Jesus with fearless openness replied, "I am he". In these few words, it is impossible not to discover elevation & composure of

[illegible] & is of course ranked. (by [illegible]) And it is natural to suppose from the tempor they express that they were delivered with an air of majesty & authority - "

The Editor thus Jesus

" I ~~consider these words as marking~~ out to us A very interesting & important trait in the character of our Saviour - & that is the calmness, serenity, & freedom from violence & extravagance, by which he was distinguished - In reading his history, we can hardly help being struck by the composure of his character & life - We see nothing like wildness of imagination or feeling - He is always self-possessed, collected, unruffled - His prayers & his conversations relating to God are calm & unimpassioned - There is no distempered fervor, no noisy declamation, no unmeaning sayings - In doing good, we see compassion, sensibility, but it is a gentle, heartful sensibility; his works of mercy were performed with an calm majesty, an simple, unostentatious goodness -

In his exhortations, his threatenings, his promises, we indeed hear authority, earnestness, a most solemn conviction of the infinite weight of his doctrines. But still the language is plain, ~~and~~ ~~perfect~~ manifests & feels from all impetuosity & violence. There is nothing clamorous, inflated, high-wrought, nothing which sets our mat- ter before us as an extraordinary ~~and~~ ~~wonderful~~ preacher. Read his Sermon on the mount, which he pronounced at the beginning of his ministry, or his last discourse with his disciples, & do you not see amidst all his authority & all his tenderness, a mind perfectly composed, free from excess, mild & considerate?"

~~If Christ be Christianity~~ (Acts)

1806 ~~Text last Sunday~~ ~~1st~~ St. Jno. (Peter 2 22)

~~Was Upheld~~ ~~was upheld~~ The truthfulness of ~~Christ~~ Jesus

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" Perhaps the inconsistency of guile, or insincerity with the spirit of the Gospel has not been sufficiently perceived - Perhaps ~~table~~ inflexible maccommodating, bold, generous adherence to truth, which marked our Saviour, has not formed a characteristic of the greatest part of his professed (disciples.) ~~connect~~

" The simple, plain, artless, frank & unaffected manners & life of Jesus have but few followers in an age of false refinement, of artificial politeness, of designing selfishness - " x x

" His principles & sentiments were very much opposed to those with whom he was surrounded - But we see nothing like accommodation to error & prejudice., We do not see him giving up, or weakening

away what others disliked; (by)
but on many occasions he
seems to have given the
roughest edge to unpleasing
truths, & to have expressed in pecu-
-liarly strong terms his peculiar
sentiments! - It is impossible
to conceive a character more
remote from artifice - Jesus
appeared anxious to discover
the whole truth respecting
himself, however this truth
might tend to lower him in
the eyes of his followers -"

"It is remarkable that he never
declared in such explicit terms
that he was the Messiah,
king of Israel, & son of God -
as at this very period when
his circumstances conspired to
render this claim the object
of contempt & mockery - We
here see how infinitely removed
from guile was Jesus Christ -
We see none of the insidious
efforts of deception to keep out of
view whatever could offend -
We do not see him lowering his

pretensions, when they were most disputed, or throwing in suggestions to take off their apparent presumptuousness; but speaking the truth with sincerity & simplicity, & meeting the mockery, the crown of thorns, & the ample robe, without retracting or softening his assertions. We here see the model of Christian simplicity & sincerity." — x x x

"Jesus Christ had nothing of the courtier in his doctrine or conduct. We do not see him attaching his followers to himself by adulation or by professions of respect. His instructions were of the most humbling nature, not suited to flatter their vanity, but to show them their ignorance & errors. We find him continually opposing the ambitious views of his select disciples. & sometimes rebuking them with severity for their hardness of heart, [illegible] and want of faith, when for

forbidding little children to approach, now for their worldly hopes - As we

As we look through his ministry, we find but very few instances of commendation bestowed on his disciples. He indeed loved them & treated them with tenderness; but he asked no professions to bind them to himself - He proved his love by sanctifying their prejudices & opposing their corruptions. In the night indeed before his death, when his heart was peculiarly tender, & when his followers stood around with dejection — at the prospect of separation, he spoke entirely the language of approval, expressed his satisfaction in the fidelity with which they had followed him, & gave them the strongest assurance of his love - But we here see the overflowing soul of a departing friend, not the artful flatteries of a selfish deceiver. At this very time he tells his disciples with the most

exemplary frankness what they must suffer for his sake, & instead of encouraging their hopes of elevation, was peculiarly explicit in pointing out the humiliating scenes which awaited them. - If in the conduct of Christ to his apostles we discover nothing like accommodation to prejudice, what shall we say of his conduct in respect to the Pharisees & rulers of the nation. Do we here see the man of guile laboring to attach others to himself & to build up his own reputation? The Pharisees united at once the civil & ecclesiastical power of the state, & were the objects of universal veneration - It is not enough to say of Jesus, that he did not flatter these men, that he used no unworthy compliances to obtain their favor - With the most fearless sincerity he exposed their false doctrines, & their evil lives - & declared their righteousness on which they leaned to be hollow, their worship vain, their expositions of the law

in which they boasted to be lifting & absolved - & the Lord must wait till he was at a safe distance from them before he uttered his reproofs ; , but in their presence , in the heart of Jerusalem , in the very temple , the seat of their power , he unfolded their hypocrisy , & with a solemn prophetic voice declared their ruin - "

"He discovered the greatest tenderness & compassion towards those whom he rebuked - Even when his language was most awfully severe - he discovered perfect self- command ; & we find him after uttering reproof, turning with benevolence to some distressed object , which desired relief , or receiving to his arms little children which were brought to him to receive his blessing - We see them join in the character of Christ , the purest integrity , the most unaffected sincerity , a uniform adherence to truth , an impartial opposition to guilt - however elevated its rank, or however dangerous its resentment - "

The Resurrection -

"We can hardly conceive of a greater effort of genius, than to frame a consistent, natural account of such a person as Jesus raised from the dead & restored to his friends; & to support such a character & that of Jesus in so singular a situation - Now in the plain unlabored narratives of the Evangelists, with how much ease & yet with how much correctness are the characters of Jesus & his disciples preserved in the interviews which followed his resurrection -"

× × ×

"How interesting, how tender, how sublime, does he appear after his triumph over death. - How happily is that union of condescension & dignity preserved by which distinguished his whole life. - These qualities are discovered in a striking manner in the message he sent to the

disciples - 'Go to my brethren & say unto them - I ascend unto my father' &c - The prospect of his exaltation now filled him with joy & triumph; but in his triumph he remembered his disciples, & acknowledged them as brethren, related to the same father God & father with himself - When he appeared to his disciples, his address was not a benignant and designed to calm their fears - 'Peace be unto you' -"

× × ×

"The last discourse of Jesus is full of majesty - ' & "all power is given unto me in heaven & on earth - Go therefore into all the world & preach the Gospel to every creature - Lo, I am with you always - even unto the end of the world" - & Jesus lifted up his hands & blessed them, & as he blessed them, he was parted from them, & a cloud received him out

of their right)'. Who does (he) not see here, the authority & dignity & confidence of a being who has triumphed over every difficulty, & is conscious that all things are subjected to it's power! - Read the history for yourselves, - & observe in this simplest of all narratives how suitable is every word & every action of Jesus with the character of the son of God - triumphant over death - These remarks I hope are suited to add weight to the direct evidence in favor of the great event -

than these few words describe - The only son !! - And how did Jesus comfort her? - "When the Lord saw her, he had compassion on her & said unto her, Weep not; - & he came & touched the bier, & they that bare him stood still, & he said, "young man, I say unto thee arise; & he that was dead sat up & began to speak." But Jesus stopt not here! The Evangelist has added one more line, which gives us a delightful view of the affectionate attention of Jesus - "And he delivered him to his mother" - He himself presented him to her embrace, as if to say, take him, & let thy widowed heart again recline on thy only son" -

P1

(a)

/ Important as illustrating Doctrine -/

1811 Feb 5th Feb -

/ Christ & Christianity -

+ That Christ a gift of God's love

1st - opposed to Calvinism - Divine Justice -

2- Christ's death not an equivalent atonement

3- Christ purchased the captives of Sin

4 - The opposite extreme of indulgence -

5 - The Nature & Dignity of Christ -

Sept John 3 - 16 - God so loved the world &c -

distrust yourselves. If you habitually sacrifice any divine command to one unproved desire. This single corrupted limb is enough to mortify the whole body & will plunge you into Hell. We find most awful denunciations in scripture on every particular sin; & thus we are taught that a single allowed sin is the

Printed

Ethics - Public & Private - (a)

1812 -

Public Morality - Duty of a citizen in perilous times -

"So far is an existing government from being clothed with an inviolable sanctity, that subjects in particular circumstances acquire the right not only of remonstrating, but of employing force for its destruction. This right accrues to subjects when a government wantonly disregards the ends of social union, when it threatens the subversion of national liberty & happiness, when it makes encroachments, which if unresisted will lead to the prostration of all the rights of a people, & when no relief but force remains to the suffering community. This however is a right which cannot be too cautiously exercised. Subjects should very slowly yield to the conviction that rulers have

to give the people an opportunity of removing without violence those rulers from whom they suffer or apprehend an invasion of rights. This is one of the principal advantages of a republic over an absolute government. In a despotism - there is no remedy for oppression but force. The subject cannot influence public affairs, but by convulsing the State. With us rulers may be changed without the horrors of a revolution - A republican government secures to its subjects this immense privilege, by combining to them two most important rights - the right of suffrage & the right of discussing with freedom the conduct of rulers. The value of these rights in affording a peaceful method of redressing public grievances cannot be expressed. & the duty of maintaining them, & never surrendering them cannot be too strongly urged. Resign

× × × ×

"Nothing" awakens & improves men so much as free communication of thoughts & feelings - Nothing can give to public sentiment that correctness which is essential to the prosperity of a commonwealth - but the free circulation of truth from the lips & pens of the wise & good - If such men abandon the right of free discussion - if awed by threats they suppress their convictions - if rulers succeed in silencing every voice but that which approves this - if nothing else reaches the people, but what will lend support to men in power - farewell to liberty - The forms of a free government may remain, but the life, the sinews, the soul, the substance is fled -

If these remarks be just nothing ought to excite greater indignation & alarm, than the attempts which have lately been made to destroy

mitigated by the guilt of those who presumed to arraign their rulers - In this & other language there have been symptoms of a purpose to terrify into silence those who disapprove the calamitous war under which we suffer - to deprive us of the only method which is left of obtaining a wiser & better government -

We have been told that when war is declared, all opposition should be hushed. A sentiment more unworthy of a free country can hardly be propagated - If this doctrine be admitted, our rulers have only to declare war, & they are placed at once beyond the reach of scrutiny - At the very time when they have armies at their command, that their power is most formidable, now a word of warning, of censure, of alarm must be heard - The press which is to oppose unjust abuses, must not utter one word of rebuke, one indignant complaint, although our best

interests, & most valuable rights are put to hazard by an unnecessary war. Admit this doctrine. Let rulers once know that by placing the country in a state of war, they place themselves beyond the only power they dread - the power of free discussion - & we may expect wars without end. Our peace & all our interests require that a different sentiment prevail. We should make our president & all future rulers feel that there is no measure for which they must render so solemn an account to their constituents, as for a declaration of war - that no measure will be so freely & fully discussed. & that no administration can succeed in persuading this people to exhaust their treasure & blood in supporting a war unless it be palpably necessary & just. In war then as in peace adhere the freedom of speech & the press. Cling to this as the bulwark of all your rights & privileges."

the freedom of the press. We [illegible]
have lived to hear the strange
doctrine, that to expose the
measures of rulers is treason -
& we have lived to see this
doctrine carried into practice -
A savage populace has been
excited & let loose on men
whose crime consisted in bear-
ing testimony against the pre-
sent war. & let loose not
merely to waste their property -
but to shed their blood - to tear
them from the refuge which the
magistrate had afforded, & to
slaughter them with the every circum-
stance* of cruelty & ignominy -
I do not intend to describe to you
that night of horror - to show to
you citizens, who had fought the
battles of their country, beaten
to the earth trodden under foot,
mangled, dishonored - What
ought to alarm us even more than
this dreadful scene is the disposi-
tion which has been discovered
to extenuate these atrocities - to speak
of this bloody outrage as a mode of pun-
ishment - irregular indeed - yet

either of these, & no way of (6)
escape from oppression will be
left you but force & civil
commotion -

From the important
place which these rights hold
in a republican government, you
should consider yourselves bound,
my friends, to support every
citizen in the lawful exer-
cise of them, especially when
an attempt is made to wrest
them from any by violent
means - At the present
time, it is particularly your
duty to guard with jealousy
the right of expressing with
freedom your honest convictions
respecting the measures of
your rulers - Without this, the
right of election is not worth
possessing - If public abuses
may not be exposed, their
authors will never be driven from
power - Freedom of opinion, of
speech, of the very press, is our
dearest, & most valuable privi-
lege, the very soul of republican ins-
titutions - the safeguard of all other rights -"

that settled hostility to their (the)
& rights & interests which authorises violence - They must
not aggravate their sufferings,
or let their passions pronounce
on their wrongs - They must
remember that the best government
will partake the imperfections
of all human institutions. that
if the ends of the social compact are in any tolerable degree accomplished, they will be
mad indeed to hazard the blessings
they enjoy - for the possibility of great good. They should
weigh not only the evils they
suffer, but the evils of resistance, the tumultuous state
in which an appeal to force
may leave them - the danger
of dissolving instead of improving
society - They should anxiously inquire if no methods
more peaceful will bring them
relief - If it becomes us to
rejoice my friends, that we live
under a constitution, one great
design of which is to prevent
the necessity of appealing to force -

III Ethics - Printed

Incorrected

The printed used

Fast April 1810 -

1 - The reason for sorrow
2 - The peculiarity of the age -
3 - A brilliant sketch of French power.
4 - England & our relations with her -
5 - Honor of alliance with France -
6 - What to be done -

(Text) Matth 16 - 3 -

1. (Reason for sorrow)

"Perhaps my hearers, we have never before assembled on a day of fasting when we have had such reason for apprehension & humiliation - as at this time. The world is in tears - The fairest portions of the earth, the abodes of civilization & refinement, are laid waste - The storm of war & oppression is spreading its fury & desolation - We now only hear it at a distance, It approaches nearer & nearer - & threatens all we hold dear - Nation after nation is falling with a portentous sound, & the destroyer of nations discovers no symptom of being wearied

which threaten ourselves and all whom we love."

The present Age -

"I will not say that the present age is as strongly marked or distinguished from all others as that in which Christ appeared - But with that single exception perhaps the present is the most eventful period the world has ever known - We live in times which have no parallel in past ages - in times when the human character assumed a new form, in times of peculiar calamity, of thick darkness, almost of despair - But to me it appears that as a people we do not discern the signs of the times, or have no impression of the tremendous state of the world, & it is this insensibility which appears to me one of the most alarming symptoms in our condition - The danger is so vast so awful, & so obvious that the blindness & indifference which prevails against

a new Government, free in name, but holding at its absolute disposal the property & life of every subject - & directing all its energies to the subjugation of the world - We see the supreme power of this nation passing in rapid succession from one hand to another, but its object never changes - We see it dividing & corrupting by its arts, & the overwhelming ~~[illegible]~~ its arms the nations which surround it - We see one end steadily kept in view the creating irresistible military power - For this end we see every man in the prime of life subjected to military service - We see military talent every where exerted & by every means rewarded - The arts of life, agriculture, commerce, all are of secondary value - We see a nation willing to sacrifice every blessing that it may enjoy the happiness of universal conquest - The result you well know - The

& devastation - It has not even
for one thought of mercy - The
personal character of Napoleon is
alone a tremendous omen for the
world - But in addition to his
lust for power, he is almost
impelled by the necessity of
his circumstances to carry on the
bloody work of conquest -
His immense armies, the only
foundations of his power must
be supported - But impoverished
France cannot give them support -
They must therefore live on the
spoils of other nations; but every
nation which they spoil & whose
industry & arts they extinguish -
cannot long sustain them - & hence
they must pour themselves in to
new regions - Plunder, devas-
tation & new conquest, are not
merely wanton barbarity, but
are essential to the support of
this tremendous power - What over-
whelming & disheartening prospects
are these - In the midst of
Christendom, where the religion

determined if possible to believe that this storm must expend all its force at a distance. The idea that we are marked out as victims of this all destroying despotism. That our turn is to come. & perhaps is near. This idea strikes on most minds as a fiction. Our own deep interest in the present conflict is unfelt, even by some who feel as they ought for the ruin of other nations."

6th extract.

England & our relations with her.

"Will it be said that the conqueror has too much work at home to care for us. He has indeed work at home, but unhappily for this country. That work even brings us to his view. There is one work, one object ever present to the mind of Napoleon. It mingles with all his thoughts. It is his dream by night, his care by day

He did not forget on the shores of the Baltic, or the banks of the Danube. The ruin of England is the first, the most settled purpose of his heart. That nation is the only barrier to his ambition. In her the patience, the energy, the public spirit, the liberty of England he sees the only obstacles to universal dominion. England once fallen & the civilized world lies at his feet. England erect, & there is one asylum for virtue magnanimity, freedom; one happy spot to contrast with his gloomy empire. One spark which may set the world on fire. One nation to encourage the discontented, to hold up the unpressed the standard of revolt. England therefore is the great object of the hostile fury of the French Emperor. It is the great end of his plans, & his plans embrace all nations which come in contact with England, which love or hate her, which can give her support. or

contribute to her downfal. We then, we may be assured, are not overlooked by Napoleon. We are a nation sprung from England. We have received from her our laws & many of our institutions. We speak her language. & in her language we dare to express the indignation which she feels at oppression. Besides we have other ties which connect us with England - we are a commercial people, commercial by habits, commercial by our very situation. but no nation can be commercial without coming in contact with England, without having a thousand common interests with her. without giving her support - England is the great emporium of the world. & the conqueror knows that it is only by extinguishing the commerce of the world, by bringing every commercial nation to bear his yoke, that he can give a mortal wound to England - Besides we are the

neighbours of some of the most valuable English colonies - & can expect no unimportant influence on those channels of her commerce on those sources of her opulence - Can we then suppose that the ambitious & farsighted Napoleon overlooks us in his scheme of universal conquest, wants nothing of us, is contented that we should prosper, & be at peace - because we are so distant from his throne - Has he not already told us that we must embark in his cause - Has he not himself declared war for us against England. Can any man say that we have nothing to apprehend from him ? "

Part 5 -

How an alliance with France -

"Will it be said that he wants not to conquer us, but only wishes us to be his allies - Allies of France ! Is there a man - who does not shudder at the thought ? Is there one who had not rather

struggle nobly, & perish under her open enmity than be crushed by the embrace of her friendship, her alliance. To show you the happiness of her alliance, I will not carry you back to Venice - Switzerland. Holland - Their expiring are forgotten amidst later outrages - Spain, Spain is the ally to whom I would direct you, Are you lovers of treachery, perfidy, rapacity, & massacre. Then aspire after the honor which has forfeited. & become the ally of France - I grant it that Napoleon wishes for allies, & what will be the position of alliance, our youth, our strength, our treasure will be trained for us to aid the enemy of the human race in humbling that nation who is the hope of the world - the only bulwark against the flood of universal domination, & if we complain if we shall dare to repine, if we shall writhe under his ten-

manners I would be silent. But religion & virtue as well as liberty & opulence wither under the power of France. The French revolution was founded in infidelity & atheism. This is the spirit of her ruler, this spirit she breathes into all within her influence. It is the most unhappy effect of the french domination to degrade the human character to the lowest point. No manly virtues grow under this baleful malignant star. France begins her conquests by corruption, by bribes. & where she succeeds, she has the infernal wisdom to prevent commotion by quenching all those generous sentiments which produce revolt under oppression. Traitors are rewarded with power. Unprincipled spies are sent forth that not a whisper of patriotic indignation may escape. the the confidence of social life

subdued - The tyrant hopes to secure his conquests by breathing the spirit of slaves - Will it be said that this an awful picture - but that it cannot be realized, that the tyrant although he wishes it, has not the power to subdue us, nor make us allies - Is this asserted? What proof is given? My mind turns with anxiety to catch every gleam of hope - I wish not to admit the possibility of this tremendous change. Napoleon has not power, do you say - Have you examined the confines of his power & dominion? He has armies we have seen which have swept the face of continental Europe - But this is not all the

Were our enemy an open enemy we might better hope to resist - Had he no arms but what his soldiers wield - we might be more encouraged - But he has an invisible army

discern antipathy to England, jealousies in one class of society against another, jealousies in the weaker states against the stronger, local partialities, an inordinate thirst for wealth, a general passion for political distinction, these materials, less skillful intriguers than these might kindle into a flame. It is a woful truth, but we are a divided nation, a nation in which there is little common feeling, a nation made up of all others, without a settled character, without that love for our soil, our altars, our firesides, our government which belongs to old nations. We are a new nation people, made up of discordant materials; newly bound to institutions which have derived no venerableness from age, which have nothing splendid to impress the imagination. We are a mercenary people. Wealth is our only nobility.

We have been rendered insensible to the miseries of the rest of the world, because these have contributed to our wealth - Is not much to be feared from the machinations of France by a nation so divided, so mercenary so diversified in feeling & interest. so destitute of patriotic & generous sentiments, & so disposed to contention with the very nation against whom France wishes us to join her - so disposed to weaken the very nation whose power & resources form the only limits to French domination - Is not our prospect indeed discouraging"

Extract - What to be done -

It may be asked, what then I intend by these remarks to represent our country as hopeless - No, my hearers, I have held up the danger of our country in all its magnitude, only that I may in my humble measure excite that spirit which by the blessing of provi-

...ble with the ... purpose

...to do all ... their country

...sense may be effectual to avert
it - Alarming as our condition
is there does appear to me to be
one method of safety, & only one -
As a people we must be brought
to see & feel our danger - & must
be excited to a public spirit, an
energy, a magnanimity proportioned
to the solemnity of the times in
which we are called to act - If
I may be permitted, I would say
to the upright - the disinterested,
the enlightened friends of their
country that the times demand
new & peculiar exertion - In
the present state of the world,
there is but one hope of a people,
& that is their own exalted vir-
tue - This therefore should be your
object & labor to fix the un-
derstandings of the people on the
calamities which are approach-
ing them, to enlighten the pub-
lic mind, to improve the moral
feelings of the country, to create
around you an elevated spirit
to fortify as many hearts as pos-

sible with the generous purpose
to do all which men can do for
the preservation of their country -
You should labor not to excite
a temporary paroxysm, for the
danger is not to be repelled by
an few impassioned efforts - We
want a calm & solemn & im-
pression fixed in every mind,
that we have every thing at
stake, that great sacrifices
are to be expected, but that
the evils are so tremendous as
to justify & require every sac-
rifice - We want to have a
general impression made of
the character, spirit, designs
power & acts of France - & of the
unparalled wretchedness, the
political & moral, & religious
debasement attendant on union
with her, or on subjection to
her power -

a host of emissaries. who are
the pioneers of his legions. &
do more than half his work
before he strikes his blow. It
is notorious that France has
surpassed all nations in cor-
ruption more than in arms - &
what have we to oppose to
these mighty engines - Where
are our disciplined & where
our officers skilled in the
new art of war. where that
firm attachment to
country which would convert
our nation into soldiers. But
it is not in the want of armies
& discipline that I ground my
fears - our state is most alar-
ming, when we consider how
open we are lie to the arts of
our enemy - Never was a
country which so much invited
foreign influence - The emissary
of France is not called to
create, he already finds in
being, the passions which are ne-
cessary to yoke us to the car
of his master - Who does not

is dissolved - The man who destroys & betrays his friend, the vile wretch who can teach new modes of riveting his country's chains - these are the men who are honored - These are the virtues which are patronised - Industry declines where prosperity has no security - & with industry, all honesty, sincerity, activity are gone. A jealous timid spirit is diffused thro' all classes - The good man must weep in silence - The pious man must ever breathe out his submission to God under such calamities in secret - for submission would imply a sense of the evils under which his country groans - This is the evil which I most fear from French domination. It withers & blasts every virtue - It suffers not one noble quality to unfold - The conqueror thinks his work but half finished until the mind is conquered, its energy broken - its pulse beating for the public welfare

ten - frowns from our ally
with a compleat command as to
be still & silent, & if this will
not avail we shall find a
host of partisans in our own
bosom ready to conspire with
external force in quenching
the last spark of liberty, in
fastening the chains on our
degraded necks. Such is the
prospect before us, & have we
no reason to tremble at French
power? Will it be said
that these evils are political
evils, & that it is not the
province of a minister of re-
ligion to concern himself
with temporal affairs - did
I think my hearers only politi-
cal evils were to be dreaded,
did I believe that the minds, the
character, the morals, the relig-
ion of our nation would re-
main untouched - did I see
in French domination, nothing
but the loss of your wealth,
your luxuries, your splendor,
could I hope that you would
retain your purity of faith &

of peace has been preached for ages, this most sanguinary has reared its head, & now let me ask how are we impressed by these tremendous times. Here is enough to rend the heart of sensibility - Here is every form of misery - We are called to sympathise with fallen greatness with descendants of ancient sovereigns, hurled from their thrones & cast out to contempt & if this will not us, our sympathy is demanded by a wretched peasantry driven from their humble cots & abandoned to hunger & unsheltered poverty. The decay of a city, the desolated country - the weeping widow - the forsaken orphan - call on us for our tears - Nations broken in spirit, yet forced to smother their sorrows, call on us with a silent eloquence to feel for their wrongs & how are we moved.

But we are not merely insensible to the calamities of other nations There is a still stranger insensibility to our own dangers. We are

surrounding nations unprepared for this new conflict & absolutely incapacitated by their old habits & institutions to meet this new power on equal terms, have fallen in melancholy succession, & each as it has fallen has swelled by its plunder the power & capacity of its conquerors. We now behold this nation triumphant over continental Europe. Its armies are immensely numerous & yet their number is not the circumstance which renders them most formidable. The armies have been trained to conquest by the most perfect discipline. At their head are generals who have risen only by military merit. They are habituated to victory, & their enemies are habituated to defeat. All the immense power is now centred in one hand, wielded by one mind. a mind formed in scenes of revolution & blood. a mind most vigorous & capacious, but all its capacity is filled with plans of dominion

infatuation, & gives room for apprehension that nothing can rouse us to those efforts by which alone the danger can be averted.

3. Brilliant sketch of French power.

Now I asked then, what there is so peculiar & so tremendous in our times. I answer. In the very heart of Europe, in the very centre of the civilised world a new power has suddenly arisen on the ruin of old institutions - peculiar in its character, & most minous in influence. We there see a nation which from its situation, its fertility & population, has always held a commanding rank in Europe, suddenly casting off the form of government, the laws, the habits, the spirit, by which it was assimilated to surrounding nations, & by which it gave to surrounding nations the power of restraining it; & all at once assuming a new form, & erecting

with his work - It is not enough that so many thousand victims have bled on the altar of his ambition - It is not enough that so many ancient thrones have fallen at his feet - Every new conquest is hailed as the pledge & promise of wider domination - At this awful period well may we fear - The stoutest heart may be excused if it tremble at the scenes which open before it - On this day - when our sins and dangers as a people are the very objects on which we ought to fix attention, my mind is insensibly impelled to dwell on the judgments of God which are abroad in the earth - & on the grounds we have for apprehending that these judgments will visit us also - In discoursing on these topics - I do not feel that I am departing from my province as a minister of Christ - As Christians we ought to have a strong & lively sensibility to the miseries of the world in which we live, & especially to the miseries

the temper which he and those around him possess - The moment a man enters his family, his distinctions cease - he leaves his greatness at the door - The robe of office is laid aside - The king & subject are here on a level - The happiness of both must flow from sources which are alike open to both - he is happiest who loves most, & is most beloved -

" There is so much sameness in domestic life to admit of very striking exertions of benevolence. We are called when at home to do good on a narrow scale, to do but little at a time - & to do the same little kindness again & again - Domestic happiness is not to be promoted by few heroic acts of self-denial, by violent & exhausting benevolence, but by reiterated services, by a patient persevering unwearied attention to the daily wants & wishes & feelings of those around us - We ought

to consider this as a great advan-
tage of the domestic state. Every
human being, however small
his powers, is thus favored
with ~~innumerable~~ innumerable opportunities
of usefulness." × × ×

"This is the kind of discipline we
need to cherish the benevolent
affections. The very stillness &
minuteness of domestic kindness
are favorable to the formation
of sincere goodness. There are
very few of the human race
sufficiently confirmed in piety
& benevolence to be intrusted
with extensive spheres of action,
& with opportunities of perfor-
ming great & splendid services.
Very few can bear notice &
distinction. A good work which
is sufficiently great to draw at-
tention is enough to intoxicate
most minds. The outward con-
duct may not be changed, but
the inward principles of action,
the simple dependence of the heart
on God, its disinterested regard
for others, will hardly remain

unimpeded - At home - we may do good, & deny ourselves continually - we may live almost entirely for others - die more & more to ourselves, & yet pass along quietly, undisturbed by admiration, unassailed by those temptations which almost uniformly make a life of greatness, a life of crime - "

III Ethics -

1809 March Feb 5th -

(same text -)

(Home & Domestic affections -)

"Very great, I acknowledge is the enjoyment which a peaceful affectionate home affords - Such a home is the happiest spot below the skies - The world knows no enjoyment so pure - But the true Christian does not limit himself to any ~~degree~~ earthly happiness - Every thing here is a means not an end - The domestic state is chiefly valued by him as a sphere

for Christian exertion & improve- 6/
ment - " x x x

"We should wait for a moment of
solitude, a moment when the
offending member of our family
seems most open to conviction -
when by some recent kindness
we have called into strong
exercise his confidence & affection -
& we should then with frank-
ness but tenderness, administer
counsel & reproof - On these
occasions, not a word or a look
should express self sufficiency
or contempt. It should be our
great object not to wound pride -
We should be careful not to ex-
aggerate, We should express a
readiness & happiness to recede
from any charge which may
appear unfounded. Let our
friends see that it is no soreness
of temper, & no love of authori-
ty which have made us their
monitors - Were members of a
family instead of angry debating
on each others conduct thus mild-
ly to disclose the unfavorable

impressions produced by each others conduct, the domestic state would be a scene of constant improvement - Calm reproof would lead to calm reflection, & this would very often, in case of injury, & in ingratitude to the reprover. In these cases domestic attachment is heightened by the very offences which seemed to endanger them - The frank & tender admonitions of one party, & the ingenuous confessions of the other would increase esteem in both - & give them new interest in each others character - Happy most happy, that family where mutual vigilance is exerted for mutual improvement, where faults are seen only to be corrected, where each is anxious to render the other more amiable & pure - where all are progressing towards one mark - perfection & all aid all in the way to immortality - "

on whom the heart may repose with peace & security - He came to produce an endearing intercourse, an unrestrained, frank communication of hearts; to bring men from the cold distance to which pride & selfishness had driven them & knit them as members of one body. He came to banish anger & dissension, to make men look on each other, & speak of each other, not with animosity & aversion, but with gratitude, esteem

give all to the general interest of
the same that men should have
all in common, that none should
a solitary grief or joy - that
every feeling should be commu-
nicated & become a bond of union.
Need I tell you of the happiness
of this state, of the happiness
there is in loving & being
beloved, of the happiness of a
pure affection - Need I tell you
that good beings united in
affection have every joy height-
ened, & every sorrow mitigated,
that they pour into each others
hearts their best views & feelings,
that all their labors are light-
ened & prospered by the encou-
ragement, aid & sympathy they
mutually receive & confer -
that their minds & hearts are
invigorated, that they are never
so happy as when devoting them-
selves for each other - that they
have not a solitary joy or
sorrow - that in this way ex-
cellence & happiness are unin-
conceivably advanced by the
union of minds -

III Ethics -

1807 Dec 20 Fed 56 - Matt 13. 22 -
1811 - May Fed 56 - Phil . 4. 6 -

Sketch of the times -

If you charge me with evils which I have not felt, might the aged apostle have replied - Were I not afraid & ashamed of boasting, I might recount the toils, the stripes, the imprisonments, the shipwrecks, the perils from robbers, from the heathens, from mine own countrymen, from the wilderness, from the city, from false brethren, the weariness & painfulness, the frequent watchings & fastings, the hunger & thirst, the cold & nakedness - to which I have been called - & as for my future prospects on earth, I feel that I am soon to be offered, a victim to the truth I have preached & the time of my departure is at hand. Yet from the depth of my calamities I repeat it - be ye careful for

nothing - At the present
period it seems peculiarly neces-
sary to caution men against
worldly care - We live in a
period of uncommon vicissitudes -
when ^ seems to be treasuring
up calamities for a sinful world -
when an insatiable & an un-
principled ambition is permit-
ted to extend its desolating op-
pressive influence over a large
part portion of the world - when
the old & massy fabrics of gov-
ernment which have withstood
the assaults of ages are protra-
ted as with lightning to the earth -
when there seems no prospect of any
peace, except it be the death-
like peace of universal subjugation
when the foundations of property
are shaken, when the pursuits
of industry are interrupted & their
the means of subsistence are rendered
to many extremely uncertain -
when the dearest privileges of social
life are threatened with invasion
In such a state of the world the
temptation to excessive anxiety is
uncommonly great. ## I would

begin my remarks on the case of the world condemned by Christ, with saying that we are not to extend his language so far as to suppose that all forethought and attention to worldly concerns is forbidden - - The word which we render care, might more properly be rendered anxiety personal - even if this interpretation were not proper the present state of human affairs will present a prospect equally alarming - We are now in a state in which no affluence can feel secure, in which no skill can promise itself success, to which past experience cannot apply - which threatens melancholy changes to the prosperous & despair to the poor no means of ameliorating their lot - The present is therefore a period for anxiety & We need at this time the exhortation of our text - "

× × ×

(m)

"We cannot conceive a greater evil than the perversion of laws which were framed for the security of right, into the means of supporting injustice - "

× × ×

notice, because many men are
disposed to atone for their want of love
to God by (what they think) scrupulous integrity -
They take the shield of justice
& with this they repel the ac-
cusations of men, & hope to
defend themselves against the
impartial scrutiny of God. Thou-
sands have hardened their hearts
against the Gospel, & refused
to humble themselves for
sin, because they have even
some justly - It may be said,
that the justice of thousands
has proved their ruin - It has
served them as a cloak for selfish-
ness, as a plea against the
claims of humanity & religion.
But all the branches of Christ-
ian duty spring from one trunk
& are nourished from one root.
They can never be separated.
The presence of one implies
the presence of all "

wise & generous scale, & secures itself many present gratifications for a greater distant good. It is a most unhappy circumstance, when the influence of a disinterested character is lost on the world, by little blemishes & imperfections. This is so rare a character, that when it does exist, it ought to shine out in all its native glory, unsullied & undiminished. "

(31) (a)

III Ethics -

1809 Feb 3rd st -
1814 Jan " "

(Feb) Ps. 17-1. Better is a dry morsel & quietness therewith, than a house full (of sacrifice with strife -)

+ this Estimation of Home & domestic affections -

"The great duty of doing all the good in our power requires that we should be peculiarly attentive to our conduct at home - It is here that we have opportunity of conferring great happiness & that we are in danger of inflicting severe pain. There is one place where every human being is important, & that place is home - He who holds a very insignificant place in society, & whose talent may seem to throw very little into the stock of the community - still excels in his domestic circle a great constant influence - "

"A peasant- is of more impor- (61)
tance than his sovereign to the
little family circle which his poor
hut encloses, & his happiness
in return is more affected by
the conduct of one of his ragged
children, than by the conduct
of his sovereign -"

"It is a remark - which has often
been derived from observation of
human life, & on which a
Philanthropic mind dwells with
pleasure - that God has distributed
with more equality than we at
first imagine the means of hap-
piness - This remark will ap-
pear to be just if we consider
the influence of our domestic relations
as now described in making us
happy or miserable, & consider
that these relations with the power
of improving them are equally en-
joyed by the most exalted & the
most obscure - Every man has his
home, & the happiness of this
home depends not on his rank in
society, but almost entirely on

makes us what it promises - ¶
But it may be asked is this
consistent with that profound
humility which the Gospel re-
quires? - most certainly - There
is nothing in these thoughts
to produce any thing like
self dependence - like boasting -
like contempt of others -
nothing which inspires a high
claim on other beings. nothing
which teaches us that we de-
serve much from God, or no-
thing which weakens our
obligation to become subservient
to him & his cause. The
foundations of humility stand
firm & are ever strengthened -

(3) (2) (a)

I. Piety.

Matt 5.16.

1817. March 3rd.

(This view of piety — Sketch of Benevolence that is very characteristic.

"I further observed that we should be very careful not to exhibit religion as consisting in austerity, restraint, mortification, &c. On this subject I observed that the Gospel does indeed require to watch & be sober, to deny ourselves, to bear the cross. But you were desired to consider that these duties instead of forming the essence of religion, are valuable only as connected with something beyond them — as they are necessary to the love of God & of our neighbours, to the right of our minds, the usefulness of our lives, to our improvement in piety, in wisdom, in disinterested affection, in all those graces & virtues which give

amiableness to character, which promote the peace & welfare of society, & which prepare for heaven - I observed that we ought not to neglect, to cast off the self-denying precepts of Christianity, not to give up ourselves to free indulgence of sensual pleasure, to a life of dissipation & thoughtless amusement in the hope of removing the charge of gloom & severity which is sometimes brought against religion - But while we maintain the purity & watchfulness of religion, we must be very careful to let men see that we do not place religion on mere abstinence from excessive & dangerous pleasures, on a negative virtue, on keeping aloof from temptation. We must shew that we are aspiring after the true perfection & felicity of our nature - We must exhibit the fruits of self-denial in the uniform integrity, meekness, tranquillity, kindness, & piety of our lives, in that patience,

cheerful submission to providence, gratitude, & sympathy, & confidence & hope which include the purest happiness, which brighten every scene of life, which shed an habitual serenity over the soul, & which prove religion to be something widely different from a gloomy sullen reserve, which proves it to be the only source of rational, permanent, & increasing enjoyment - + + + + + +

"If we would attract men to the service of God by our own purity & the light of our lives, we must seek to exhibit to the world an example of universal religion, & uniform, consistant piety - I do not say that our characters must be absolutely perfect, though after this we should continually aspire, but I mean that our religion must be complete, harmonious, impartial, not consisting in

(c)

the discharge of particular duties, while others are neglected, but in a general regard to all the duties of the Christian life - " × × × ×

(a)

Ethics — Mar

1811 April 7 Meditation

Vigor of Mind &c

Proverbs 2 - 2. Incline thine ear unto wisdom, & apply thine heart to understanding."

"The duty of meditation is not a favourite duty with mankind — The tumultuous business — the giddy pleasures of life are not the best preparatives for quiet reflection they who have been excited by numbers, by bustle, by show are apt to feel sluggish, when they undertake to think in silence. The undisciplined thoughts which commerce with the world only dissipates, do not easily arrange themselves into regular train — The mind flies from the sober task of religious meditation, or loses itself, and insensibly slides into frivolousness perhaps whose —

happiness is bound up in their children;)

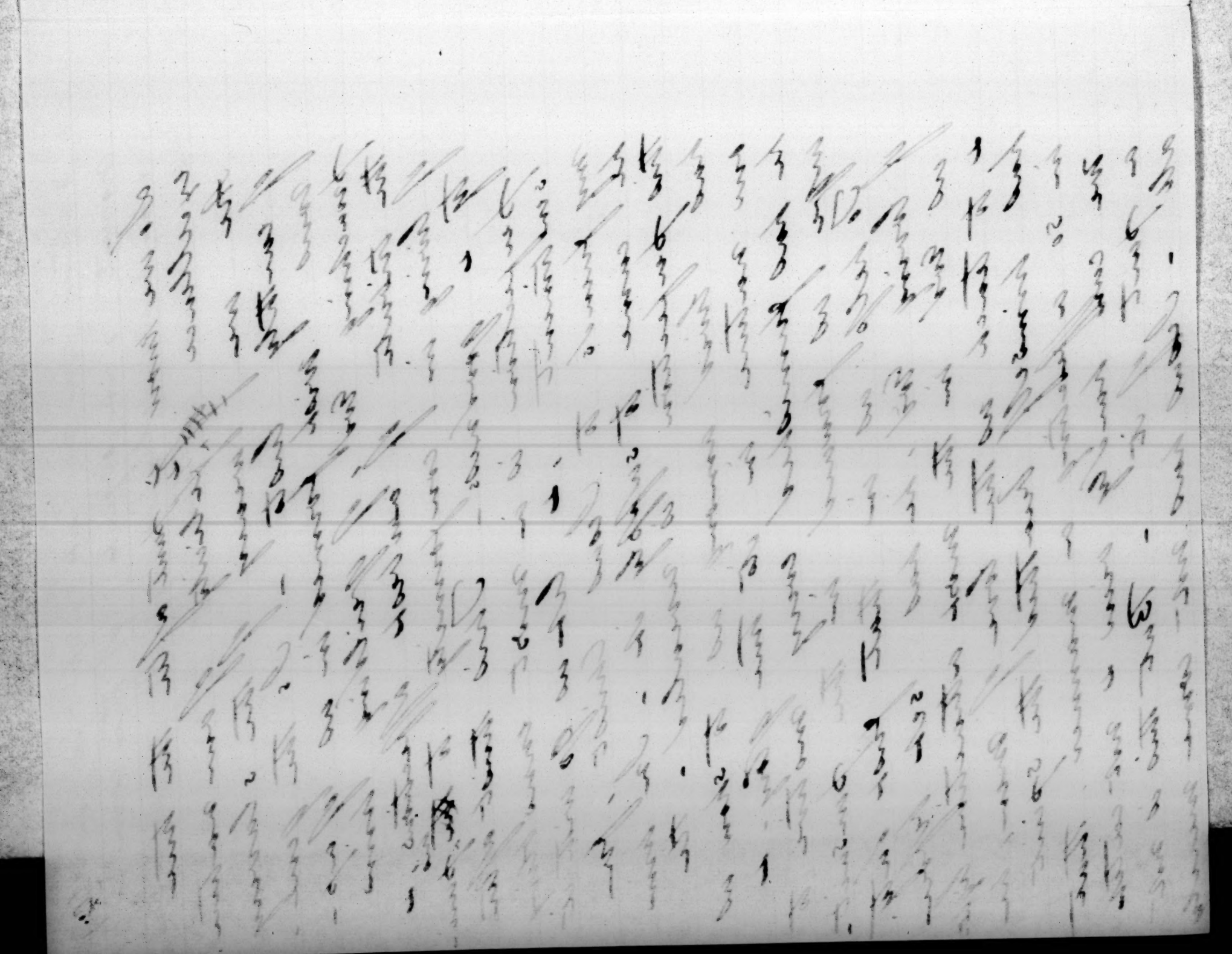
* For this supposes, that his happiness is dependent, derived & capable of increase. — But such a thing is directly utterly inconsistent with his immutability & infinite superiority to his creatures. — This has been said, but is it true?

the who hungers &c, is not contented with ceasing to do evil, he seeks to do well, he views omission as no trifling sin. It is not enough that he does not blaspheme, he wishes to honor the name of God. It is not enough that he does not injure, he wishes to bless mankind. It is not enough that he seeks

" There are some whose religion consists in abstinence from excesses into which others fall. They are not extortioners, or licentious or profane. Perhaps they are so strict that they keep at a distance from the doubtful pleasures & amusements of the world. None can speak evil of them & so far they are to be commended. We must not to class them with the abandoned & openly corrupt. But unhappily they forget that religion has positive as well as negative commands, that it not only restrains from sin, but incites to duty, that it forbids corrupt desires in order that better affections (equally active) may spring up & flourish in their room.

the who hungers &c, is not contented with ceasing to do evil, he seeks to do well, he views omission as no trifling sin. It is not enough that he does not blaspheme, he wishes to honor the name of God. It is not enough that he does not injure, he wishes to bless mankind. It is not enough that he keeps his feet from the downward path of the profligate & unprincipled, he wishes to run in the ways of God's commandments. He views religion not as a torpid inactive principle, which only fetters & confines, & ~~from~~ loves in proportion, he views it as life & efficiency, the consecration of our powers to God, & this active religion he seeks to make his own."

So we know & pant after the true excellence & felicity of our nature. Are we weary of the slavery of earthly lusts - Is the generous wish formed in us of approaching God, of yielding him the tribute of our best affections, & of living in conformity to his purity & goodness - This thirst after perfection is a most ennobling sentiment, & let us go with it my friends to Jesus Christ, for he came to supply it - In him this perfection is revealed - He has lived among us to show us our nature in its true glory - & he has furnished every motive to urge us forward in the pursuit - To help us in that first duty of loving God, he has set before us God in the most attractive lights & to teach us the love of men, he has himself breathed the spirit in so affecting a manner, that we can hardly view & not catch a part of it - But this is not all - Jesus has not come merely



to offer motives to excellence — (4)
He has come to sustain our feeble & tempted minds by assuring us of divine assistance in our conflicts with sin, by promising that he will himself guide & guard & uphold the lives of lowliness & virtue, who trust in him as the savior & seek to follow his steps. In the Gospel, we have not only instruction but power said sent us from above. Now we know that we are not left to ourselves in the great work of our purification. Now we are assured that all heaven is interested in our progress towards perfection. Now we are invited to offer up our prayer for the Holy Spirit & we are promised that God will impart counsel, strength & enlightening influence, & make our hearts hallowed temples for his own abode. Now we are assured that if we persevere we shall succeed. that at length every yoke shall be broken from our necks. every evil thought be extinguished. every feeling of remorse cease, & our

nature be perfect, spotless, in- (21
nocent, an object of the com-
mingled delight of God by being sa-
-id of our father in heaven."

PII c 111

II Christ & Christianity - (a)

1801 Jan/ Fed 8t - (Sept. "to prayer for forgiveness")

1812 April (Character of the Gospels)

"~~Jesus was to be struck with~~ This is a circumstance which gives credibility to the narration of the Evangelists - They relate with minute particularity what worldly men would have studiously ~~avoided~~ concealed respecting their Lord - They indeed exhibit him in circumstances which render him interesting, but interesting to whom? not to men whom Sceptics would have been most desirous to attach to their cause, not to the powerful & aspiring - interesting to the penitent & humble, to the meek & affectionate, to the friends of suffering goodness - And what deserves our attention, they have discovered no solicitude to excite in persons of this character an interest in their Lord - They omit as they record his injuries & suffer-

II Christ & Christianity -

Sunday 19th April 1811 - 1808 Feb 5th - (2d before Jewish council)

The character of Evangelists.

"I cannot but notice the manner in which it is related by the Evangelists - They have given us the account in the plainest simplest manner, without any comment, without one word of reproach on the persecutors of Christ, without pronouncing one commendation on his conduct, & without offering one vindication of his character from the charges of his enemies! When we consider the ardor of their attachment to Christ, it certainly discovers great moderation, mildness, that they have related such events in so dispassionate a style - They wrote not to render the character of any man odious, but only to show their master in his true light, & they seem to have felt that they could not honor their master more than by placing him before the

world just as he was. The (41
manner in which the apostles have
borne testimony to their Lord,
affords an argument in addition
that they were narrators free
from guile & prejudice, that
they had themselves imbibed
the spirit of their master. The
testimony of the evangelists
on this subject of Christ's trial
has every thing to give it weight
& authority. If we consider
the public nature of the facts
they related, & the dignity
& power of the tribunal before
which Jesus was sentenced, &
the many evils to which the apostles
exposed themselves by their testi-
mony, the spirit which they have
~~expressed~~, evils which promised
them no future benefit on earth,
evils which nothing could have
induced them to meet had Jesus
died a merited death, & if to this
we add the manner in which they
have borne their testimony, the spirit
which they have expressed, & which
they have enjoined on others, we must
believe that they were influenced by the purest
motives principles, & have borne witness only to the truth -

ings, call their readers with officious importunity to notice this expression of his patience, & that mark of his benignity. They tell you in the plainest language without one appeal to passion, what Jesus did & suffered on the cross, & leave you to infer his character, without one comment of their own. They write like men who felt that their Lord needed no vindication no praise at their hands, that his simple history was his best eulogy, that any attempt to heighten his character by commendation would be like holding up a torch to illuminate the sun. In this style of narration, who does not see sincerity, conscious uprightness, an unaffected veneration for the character they described?"

I Piety -

Gen 47. 8.

Sum of Life &c

1st of January 1804 -

+ (Personal Reflections)

"In reviewing the last year, I feel myself a peculiar interest in it - It is the year of my entrance into the ministry of Christ, a year in which I have taken upon me an office at which angels might tremble - I entered upon it with many doubts & many fears. I expected that a short period would close my earthly labours - My feeble health promised but a few months of activity in the cause of the Redeemer - By the blessing of Providence, I have increased in strength, but I have ever endeavoured to preach to you as a dying man to dying men - I know not how soon my task - many might be closed, or how soon you might be cut off from hearing it, & I have laboured therefore to declare unto you plainness the whole counsel of God - I have considered

that you have placed me here to watch for your eternal interests & I have not dared to hold my peace - I have proclaimed what appears to me to be the only gospel of Christ - I have labored much to exhibit true religion of heart, in all its extent & excellence - I have preached Christ as the only ground of pardon & salvation - If I have wearied you on any subject, I have done it in exhibiting the corruption of the human heart - This has been my weekly burden - But my friends, I have most frequently enforced this truth, because of all truths, I have felt most forcibly its reality - On other points I may mistake, but here I must speak much truth, for I have described nothing which I do not myself experience; In enforcing this truth I have not labored to excite fear, but to awaken godly sorrow - I have studiously

exhibited the remedy by the side of the disease, the savior by the side of the sinner. My friends, let me now intreat you to receive nothing as the word of God because I may assert it. Search for yourselves. May this new year on which we have entered, be a year of serious enquiry. I pray that you may all find it a happy one, but I know that this happiness you can only attain by searching & receiving & obeying the truth as it is in Jesus. - When I look round & consider that before this anniversary returns I shall follow some of you now present to the grave, when I consider that some will never again on this day hear my voice, or when I consider that perhaps I myself may never more address you - on this interesting occasion, I feel an anxiety which I can-

not express to urge you with (the)
importunity to an immediate
& serious attention to the con-
cerns of religion & eternity -
I consider that on me may
come the blood of my peo-
ple, if for a short time, I
should prove unfaithful - It
is a peculiar privilege,
that not one person in Israel
has died since my settlement
amongst you - This cannot
long continue - I must soon
as to my heart, have I been
faithfull to this departed soul -
My friends, consider my
situation, & bear with me,
if I speak with warmth, with
plainness -"

Printed in Works (a)

Christian Disciple - Vol 4th No 1 - page 25.

Observations on the Theological education in Cambridge University - by W. E. C.

"Our interest in a minister is very peculiar - He is to us what no other professional man can be - We want him not to transact our business, & to receive a compensation, but to be our friend, our guide, an inmate in our families; to enter our hearts in affliction; & to be able to give us light, admonition, & consolation in suffering, sickness, & the last hours of life -

Our connexion with men of other professions is transient, accidental, rare. With a minister it is habitual - Once in the week, at least, we are to meet & sit under his instructions - We are to give up our minds in a measure to his influence, & to receive from him impressions on a subject, which more than all others, concern us

& aids which we need from the Christian minister - Who does not see in a moment, that much preparation of the intellect & heart is required to render him successful in these high & generous labours?"

"Religion should not to be left to feeble & ignorant advocates, to men of narrow & unfurnished minds - Its ministers should be practical proofs, that it may be connected with the noblest improvements of the understanding; & they should be able to convert into weapons for its defence the discoveries of philosophy, & the speculations of genius - Religion must be adapted in its mode of exhibition to the state of society - The form in which we present it to the infant will not satisfy & interest the advanced understanding - In the same manner if in a cultivated age religion

instruction does not partake of
the general elevation, it will
be slighted by the very minds
whose influence it is most

(c)

by religious instruction.

× × ×

"An enlightened ministry is the
only barrier against fanaticism.
Remove this & popular enthu-
siasm would sweep away the
multitude, as with a torrent,
would operate with an unre-
sisted power on the ardent imag-
ination of youth, & on the de-
votional susceptibility of woman-
& would even prostrate cultiv-
ated minds, in which feeling
is the most prominent trait.
Few of us consider the powerful
of the human heart to
extravagance & fanaticism - or
how much we are all indebt-
ed for our safety to the
good sense & intellectual
& religious improvement of
ministers of religion."

instruction does not partake of the general elevation, it will be slighted by the very minds whose influence it is most desirable to engage on the side of virtue & piety.

I have observed, that an enlightened age requires an enlightened ministry. On the other hand it may be observed, that an enlightened ministry is a powerful agent in continuing & accelerating the progress of light, of refinement, & of all social improvements. The limits of this essay will not admit the full development of this sentiment. I will only observe, that perhaps the most reflecting men are not aware how far a society is indebted for activity of intellect, delicacy of manners, & the strength of all its institutions, to the silent, subtle influence of the thoughts & feelings, which are kept alive in the breasts of multitudes

& with which our improvement & tranquillity through life, & our future peace are most intimately connected.

We want the minister of religion to address our understandings with clearness; to extend & brighten our moral & religious conceptions; to throw light over the obscurities of the sacred volume; to assist us in repelling those doubts which sometimes shake our convictions of Christian truth; & to establish us in a firm & rational belief.

We want him not only to address the understanding with clearness, but still more to speak to the conscience & heart with power; to force as it were our thoughts from the world, to rouse us from the slumbers of an unreflecting life, to exhibit religion in an interesting form, & to engage our affections on the side of duty. Such are the offices

"Nothing is more difficult than the acquisition of truth - Born in weakness & ignorance, we necessarily depend on others for support & direction - The expansion of our minds, as well as of our bodies, is entrusted to the care of our parents - Nature puts us, pliant as osier, susceptible as wax, into the hands of others - They mould us, they influence our minds, they prescribe our principles, they infuse into us their own prejudices - The very air we breathe is infected - Before we begin to reason we are minded in error, & wedded to delusion - Our sight is obscured - Our powers are cramped - The spirit of investigation is lost in blind attachment to prevailing opinions. We think as we were taught - We cling to the leading strings when we are old enough to walk alone - Ancient Systems grow into us, incorporate themselves with our minds, & become a part of us; & it is as painful to renounce

them, as to feel the limits of our bodies - It requires strength & courage greater than heroes have exerted, to cast away our shackles, to rise above the clouds of prejudice, to open our eyes wide to the light, to silence our attachments & aversions, & to hear the solemn voice of truth -

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" There is often in works of taste & eloquence, a misplaced tedious elegance, more disgusting than rudeness & barbarity - An easy, unbalanced, unlaboured style should form the ground of composition - This will give relief & prominence to the most important parts & produce an agreeable variety - We love to travel through plains, & the eye naturally expatiates now on the verdure of the fields, & now on the azure face of heaven - Dazzling objects soon fatigue & overpower us - So the same manner, simple truth, in a plain

*Collection from Christian Disciple 1816 Vol 4th No 4th pages 187-

Society

Thoughts on Poverty *

"The present age is distinguished, & very honorably distinguished by its efforts in behalf of the poorer classes of society - The virtue of charity was never before so well understood, or so successfully practised & encouraged

* * * * *

"Christians are at length beginning to learn, that charity must think as well as feel; that judgment must be joined with sensibility; that the precept to do good requires us to search with care by what methods the widest & most durable benefits may be communicated to our fellow beings - Christians have learned to question the value of that bounty, which scatters money with an undistinguishing hand, & even to doubt whether some of those institutions, which have been deemed the most splendid monuments of benevolence, are not on the whole injurious to mankind -

" We have learned, that if (1)
we would do good to men, their
nature must be consulted; the
great principles of human
action must be weighed;
relief must be communicated
in methods most suited to awa-
ken activity, & to sustain the
sentiment of self respect: &
in particular, care must be
taken, lest the remedy strengthen
the disease, lest by relieving
we multiply want. We have
learned, that charity, to be
effectual, must be guided by
a knowledge of the human
heart, & that the charity
which prevents poverty, is more
valuable, than that which
waits to be awakened by the
presence & sight of its woes.

× — × — ×

"Poverty is a great evil. Not-
withstanding all the fine colors
which fanaticism & poetry
have sometimes laboured to
throw over it, it is a great
evil. — It brings with it

much bodily suffering comes

"Poverty brings also mental suffering. Hope gives to life its highest charm & animation. But the prospects of the poor, as far as respects this world, are faintly lighted up with hope comes

"But poverty brings with it worse evils than bodily & mental suffering. It tends to degrade the character. It is indeed true that its trials sometimes form exalted virtues. But these trials often prove too severe, & beat down, instead of elevating the mind."....

"From the views now given of poverty, we see that no labor should be spared to prevent its approach, or to remove it where it is already endured. The prevention of poverty should be one of the great objects of philanthropy -

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" The principal causes of poverty are to be found in the human character, & if cause, this evil will be diminished in proportion, as the human character is improved - In the first place, habits of slothfulness, intemperance, & inattention to business lead many to this wretched state -

× × ×

" Extravagance is another cause of frequent poverty - By this, sometimes the rich, & much more frequently the laboring classes are reduced to indigence.

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" Habits of dissipation, gaming, & association with licentious companions, lead others to poverty.

× × ×

" The principal cause of poverty remains to be mentioned - I mean intemperance, that destroying sin of our land -

× × ×

" When by these causes poverty has been produced, it has an

towards banishing poverty & its woes. For this end, let him steadily exert his influence to discourage Sloth, intemperance, extravagance & dissipation, & to promote industry, sobriety, economy, habits of order & self-command. & that honorable independence of mind, which disdains to receive from bounty what it can obtain by its own exertions. Contributions to the moral improvement of society are of more value than contributions of wealth. By these, & these alone, we may carry comfort, health & cheerfulness, into dwellings, which now repel us by their filth & misery.

It is not however possible that by these or any efforts, poverty will be wholly banished from the earth. Do what we will, some will be reduced by their vices, & some by

the hand of God - To this last
class, who are impoverished
by events beyond their con-
trol, we owe a tender
sympathy & liberal aid -
If possible, we should place
them in a condition which
will enable them again to
support themselves & Depen-
dence is a wretched & de-
basing state, & when a poor
man is disposed to rise
above it, we should, if
possible, give him the means
by one great act of bounty,
instead of dispensing alms
in trifling sums, which
hardly support him, ac-
customs him to lean on
charity - Where this is im-
practicable, we should re-
lieve the virtuous poor in
methods which tend least to
degrade them - We should
treat them with tenderness
& respect, & help them to
maintain a just respect for
themselves - We should ma-

the them to appear with decency in the Church & in the Houses of God, & by furnishing a degree of occupation, should save them from the dangers of idleness, & from the humiliating consciousness of a wholly useless & dependent life -

With respect to that class of poor, who are reduced to want by vice, our duty is much more difficult - Because guilty, they must not be abandoned; but relief must be communicated with a cautious & sparing hand, so as to afford no encouragement to improvidence; & it should be given in the form of money, for this would punish fault to their worst vices. Christian benevolence should spare no effort to awaken moral & religious feeling - a fear of God, a sense of

their degradation & danger
& a strong purpose of amend-
ment & virtue in the
breasts of this most miserable
portion of our race -

x x x

"One other mode of benefitting
the poorer classes of society
remains to be mentioned -
Attention should be given to
the education of their children.
The condition of the children
of the vicious poor has been
adverted to, in the course of
this essay - helpless beings!
what heart, which has hu-
man feeling does not bleed for
them!

x x x x

"One excellent method of sa-
ving from destruction the
children of the poor, is to open
schools for them, under the con
of prudent & well-principled
teachers. In this way they are
taken from the streets, are
accustomed to restraint - are
taught the decencies of life, &

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Vol. 2nd No 12. page 375.
Dec 1814 Reflections on the great events of
the past year - W.E.C.

"The fall of French Despotism is one of the most auspicious events in the records of modern ages, as it gave a shock to that system of atheism & infidelity, & that conspiracy against the religion, and moral feelings, & virtue of the human race, which gave so remarkable & baleful a character to the French revolution. Former times have witnessed attempts to establish a universal empire - But the ambition of former conquerors has been limited to political changes, to the acquisition of political power. But in France we have seen an unexampled attempt to revolutionize the human mind, to subvert old & venerated principles, & to tear the sentiments of nature & religion from the heart - With the purpose of raising France to the dominion of

the world, was united the purpose of changing the moral face of society. A frenzied passion for innovation broke forth, which seemed unwilling to rest, until it had subdued human nature itself, & made man a new creature -

Had this project been marked by any thing like nobleness of sentiment; had the visionary Sophists, who excited the French revolution, been impelled by any generous extravagance of feeling, any exalted conceptions of the dignity of human nature & of its boundless destiny; had they wished to overthrow ancient establishments, that they might found on the ruins a purer piety, a severer morality, a more intimate connexion between man & his Creator, between man & eternity; could we discover in them anything of that romance which sometimes hurries away noble minds, which, sickening at the present imperfections of mankind, hopes by some bold effort to reinstate

them in innocence & happiness; (cc)
such a character, an insanity so
generous, would restrain our indig-
nation, & even convert it into
pity & respect. But we see no
such elevation in the men, whose
writings & principles convulsed
France, & shook to its very
center the civilized world. These
pretended reformers were cold
hearted & selfish Sophists, inflat-
-ed with the conceit of their own
wisdom, jealous of their superiors,
& delighting in the work of des-
-truction, because to destroy was
to display their power. Instead
of noble conceptions of human na-
-ture, they persuaded themselves
that the soul of man was mere
matter, made up of the elements
which they had discovered in
their crucibles. They discovered
too, that this thinking substance was
soon to be dissolved, & forever
dispersed; & that all its moral
sentiments, its virtuous instincts,
its devout & generous tendencies
were arbitrary prejudices, cabinet
impositions, the work of education

which it was the glory of philosophy
to undo. + Man came out of the
hands of these cold blooded experimen-
-ters a mere machine, a little
more complicated than the brute.
The great law of his nature was
interest, & nothing was binding
on him but what served to gratify
himself. - Those elevating qualities,
disinterestedness, devotion to God-
unshaken (adherence) to a good but persecu-
-ted cause, promptness to live
& to die for the welfare of man-
kind, these were found to be
wild & excessive movements of
the mental machine, & were all
to be reduced to the calculations
of self love. - And this was not
all. - Man was not only
proved to be machine — it was
found, that he was a machine
without a maker. - It was dis-
covered that the atoms of the
universe had by some strange
chance fallen together into the human
shape, & had struck out by col-
lision the spark of thought. - This

this was the wonderful discovery to which the venerable name of philosophy was affixed— that there is no God, that the mighty spirit which pervades the universe is a dream of fancy, that man has no Father in heaven, that there is no kind providence extended over nature, that we have no Almighty Comforter, to whom we may unpair with our wounds, & no Almighty arm to rescue us from everlasting death"!.....

* - * - * - *

"Such were some of the principles, which lay at the foundation of the French Revolution. & which were extended with the French power; & on this account the fall of this power, connected as it has been with a signal & tremendous display of the influence of these principles, is the most auspicious event in the history of modern ages— We do not expect that this great event is to usher at once in millenial peace & felicity.

Great calamities may yet be appointed to the guilty nations of the old & the new world - But the greatest calamity, the most menacing storm, has past over us - The dearest interests of humanity are safe - The most sacred sentiments of mankind have sustained & survived the fiercest assault, ever made on human virtue, and whilst these are left us, we ought not to fear for the cause of God & mankind. - Let these sentiments once give place to the maxims of an atheistical philosophy; let conscience, that voice of the Divinity within us, be silenced; let the conviction of our near relation to God be effaced; let no sense of responsibility impose restraint on the passions; let no hope of a future being give a consciousness of dignity & nobleness to the mind; & human improvement & human happiness are gone - Let these

sentiments be eradicated, & the light & hope of the world are extinguished. A chilling selfishness would seize as with the grasp of death on every glowing & generous emotion of our nature. Craft, perfidy, perversity, and brutal licentiousness would rend asunder the ties, & trample on the virtues of social & domestic life. And not only would the heart be debased. The intellect, no longer quickened by moral sentiment, would lose its bright & strong conceptions. Imagination & taste would be palsied, & cease to respond with solemn & tender emotion to scenes of grandeur & beauty. The whole soul would become a mire; & society, robbed of principle & affection, could only be restrained by terror, force, & an iron despotism. Let us never forget, what the experience of our age has so impressively taught us. That moral & religious sentiment is the quickening principle, the

desire of improvement, the glory, the ornament, the defence, the hope, & the joy of human nature. Better would it be, that our race should be exterminated; that the name of man should be lost from the works of God; that the labors & monuments of all past ages should sink into undistinguished ruin; that the earth should become a dreary & unbroken solitude, the abode of everlasting silence; than that moral & religious sentiment should be torn from the human heart, & society be abandoned to the influence of infidel & atheistic philosophy —"

These remarks have been suggested on the causes of poverty that it may be seen & felt, that poverty is an evil, which may in a considerable degree be prevented. Its principle source is not the providence of God, but the improvidence & corruption of man. It will & cannot be diminished by every successful effort to purify society, & especially by improving the moral & religious condition of the laboring orders of the community. A most important object cannot be proposed by philanthropy. Each man should feel that he may do something

receive instruction, which though it may seem limited, yet serves to quicken their minds, aids their future occupations & may be a foundation of great future improvement.

× × ×

"The more that we are conversant with the poor, the deeper will be our conviction, that their children deserve our first attention. The parents, advanced in life, have formed a character, which cannot easily be changed. But the child, untainted by bad habits, & open to new impressions, may be moulded, may be improved. What better work can benevolence perform, than to rescue the neglected child from degradation & misery, to train it to a useful & holy life, & thus to direct it to an blessed immortality."

Vol - 3d No 3d pages 86 -

False & unchristian Sentiments on national honor) - by W.E.C -

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" In what is the honor of a nation supposed to consist? In its virtues? its liberty? its internal administration of justice? its equity towards foreign nations? its love of peace & culture of benevolence? No! these have [illegible] its entire interests - This, I repeat it, consists in the virtue, intelligence, & pure spirit of its people, & in the adherence of its government to an upright, liberal, & pacific policy - When will nations learn these obvious truths? When will they learn to measure their honor, by the aid they afford to the cause of human improvement in knowledge & liberty, in the arts & virtues, & not by the devastations they spread around them? not by qualities in which

to reach the highest point of honor, when it obtains conquests, although its cause is unjust - & it has stooped for success to the basest means -

× × ×

"Let it not be imagined that I would have a nation indestructible to its honor. The unhappiness is, that their true glory is regarded with such extreme unconcern - This, I repeat it, consists in the virtue, intelligence, & free spirit of a people, & in the adherence of its government to an upright, liberal, & pacific policy - When will nations learn these obvious truths? When will they learn to measure their honor, by the aid they afford to the cause of human improvement in knowledge & liberty, in the arts & virtues, & not by the devastations they spread around them? not by qualities in which

they are equalled by a knock
every barbarous horde, by men
in the rudest stages of society?

on all - the heard & healed the
the beggar on the highway. He
accommodated his instructions to
the weakest mind - & the child
was young to be instructed,
delighted him by its simplicity -
& he stopt amidst his la-
bours to refresh himself by
pouring out his heart in those
little thanks to the comption of
the world - Whilst the Jews
called him a Samaritan, be-
-cause he showed kindness
to that hated nation; & the
Samaritans excluded him from
their villages - because he pre-
ferred the temple of Mt Zion
to that of Mt Gerizzim he
continued his benefits to both -
& whilst thus occupying his
affections on the individuals &
communities immediately near
him - he was thinking [illegible]
of other nations, & was de-
voting himself to the founding
of a religion which was to
be the light & redemption of
the whole world - The stamp
of his love appears signally in

on this point? This question I propose to answer -

According to the Scriptures Jesus was brought up in an obscure village - called Nazareth - he was accustomed to labour there as a carpenter, the employment of his supposed father - (with an industry so unassuming that most of his family, & all his neighbours expected from him nothing extraordinary, & were surprised above measure - when he began his public life - this leads, we have every reason to suppose, was precisely that of other labourers - In fact, his whole character is a proof that he was above seeking notice - by any extraordinary distinction - ~~This~~ Subsequent facts & their history This is not only taught in the text, but we should infer from the character of Jesus - that he would partake & lighten the toils of his parents who were in reduced circumstances, & would be an

not at least in the first instance considered as evidences of a peculiar dignity - A common passenger in the streets would not have distinguished him by any outward circumstance from other labourers of Nazareth - unless stopped by his preaching or miracles -

His modes of life were all equally humble - He always travelled on foot - & appeared as a man unable to procure other conveyance - I need not say to you - that this want of accommodations must have assimilated him in his appearance to the common people -

" His modes of life thus corresponded with his appearance as a poor labourer, & we must bring these circumstances home A - to understand the impression made by Jesus on his contemporaries - "

" That we may more fully understand the manner in which Christ struck the men of that time,

it is very necessary to attend to the companions who generally seem in his train - We are accustomed to speak of the disciples as fishermen, but I suspect they seem to our imaginations like fishermen of a peculiar class. We do not bring them down in their genuine appearance to men of the same rank in our own day - But they followed that employment, mended their nets, & are represented as fishing with their upper garments thrown off - just like others, who subsisted by that employment. They had assimilated by the looks, motions, appearance, manner of fishermen - They were evil sently men of good principles - but had at first nothing of the elevation of mind, which distinguished the deportment of their master - They talked in the dialect of a province as we learn from Peter's being distinguished by his Galilean speech - They abounded in the prejudices of their nation, & were wholly

example of all the virtues becoming his station. We learn from subsequent parts of his history, that he lived & laboured

When he visited Jerusalem, he appeared, we may suppose, very much as a mechanic, or husbandman - brought up at a distance from this metropolis. would appear in our streets. We indeed cannot but ascribe to Jesus the dignity of manners which a superior mind, & the consciousness of a sublime office always confers. But it should be remembered that the simplicity & humility & real greatness of his mind would not suffer him to put on that stateliness which passes with many for dignity. & when we condemn that in an opulent & refined metropolis as false manners by the standard of fashion rather than nature, we may infer, that those of Jesus wanting what was peculiar to the higher ranks, & tinctured as they undoubtedly were by his birth & education in an obscure village, were

Memorandum Book -

Oct. 1st - "

1815 Dec. - Subject "Standard of Christian Duty"

John 8 - 29 - "The Father hath not left me alone; for I do always those things that please him"

"According to Christianity & according to reason, this should be our first & great desire and to do God's will, to do what is right & good, to improve & perfect our nature, & thus to prepare ourselves for immortality & heaven - We ought to have a strong, practical conviction, that there is no happiness, but in rectitude of heart & life - & in the favor of God; that we gain more in gaining these than if the world with all its wealth & pleasures were laid at our feet - There must be a steady preference of inward excellence, good affections & good habits to every thing outward. - An approving conscience must appear to us, at

it is, invaluable and the hope of heaven, which springs up in an approving mind, must be viewed as the only real, unfailing support in this state of trial -

These convictions lie at the threshold of religion - Whilst we imagine that any thing can make us more honorable or happy, than the acquisition of virtue, the imitation of Christ, we have as yet made no progress in the narrow path. "

((" We ought to feel that every step we take towards the perfection of our nature, towards supreme love of God, universal benevolence, and the control of our passions is an advance towards happiness; that we have just as many sources of peace & joy, as we have virtuous & holy dispositions, and that we must be miserable in proportion as we are depraved - We ought to have this impression so strong, as to create

we count every experience a blessing which will make us better, however painful for the moment - We should be grateful for tribulations, when they perfect our patience & raise our hearts to God -.....

"Perhaps it may be objected, that this constant performance of duties & acceptable services is something impracticable, that it is inconsistent with the constitution of our nature, that the mind cannot be continually kept in vigorous action, that the duties of pious & benevolent exertion must necessarily occupy but a small portion of time, that the greatest part must be given to business & repose, and that therefore the labor must be vain to render the whole of life religious, - an acceptable offering to God. - This sentiment is perhaps not uncommon; but it is founded on incorrect views of religion & duty -.....

"It deserves our attention, that by minute services we do more towards the formation of a benevolent character, and (that we) communicate a larger sum of happiness than by those occasional efforts, which attract the notice of the world. Common duties are after all the best for us, and the (opportunity for) these are never wanting. He who seriously asks, what can I now do to please God, will not be obliged to wait long for employment. Here we at home, every being whom we see, furnishes us with a multiplicity of duties."

PII. c I Mu p 89 To Mrs E R. a

(Teaching Grammar) "I have tried a simple mode of teaching
to a young child, Grammar. during this subject, which I hope has not been
ineffectual - I have endeavored to show the need & the use of the various parts of
speech, and thus to make her see how they all grow out of our condition
& are founded in nature - For example why
do we want nouns? We want nouns,
that we may speak of the things which
exist around us. Why have nouns num-
bers? Because we sometimes wish to
speak of one thing, sometimes of more.
Why do we want adjectives -? Because
every thing has various qualities belonging to it, which I often wish to speak of these
Why have adjectives degrees of comparison?
Because I see these qualities in very dif-
ferent degrees & I wish to point out the
difference. Why do we want verbs? Because every thing is in some
state of action, or passion or rest.
Why have verbs
tenses? Because an action is done in
different times - I sometimes want to
speak of an action which is past & now
of an action which is to come; & the verb
is varies to assist me in this - Why do we
want prepositions? - Because nothing in

PII c11 p70

nature exists alone & by itself, every thing is connected with others, bears some relation to them - For instance I stand above the floor, under the wall, near the fire - Now I want to express these situations or relations of myself & other things & the prepositions have been invented for this purpose - My sage teacher, do not smile at me. I know I am telling you what is very familiar to you, & I have not the vanity to suppose that I have fallen upon a new mode of teaching - x x x

Finally, to some young female friends, to whom he stood in the relation of brother and mentor, directing their studies, guiding their manners & while sharing their pleasures, and in whose character he cherished a tender interest, he thus pours out his fulness -

~~Dumbarton~~ ~~for the year to come I mean to bury my self in solitude.~~ Think
1798 for the year to come I mean to bury my self in solitude. Think
not that I am in jest. I am too old blooded to run into such
fooleries & airy schemes of imagination - I have already begun
to let my beard grow & drink nothing but cold water & to
associate but little with mankind - x x x

This first excursion from my hermitage has determined me to cling closer to it than ever. I love the freshness of its banks & the verdure of its turfs - Its thatched roof shades me from the sun & shelters me from the storm - The hawthorn & the blackberry grow round it. Two or three wide & aged elms wave over it & a noisy brook runs by the door. Mine is the cot beside the hill" cheer my hermitage with a letter. You cannot adorn it with your presence for it stands in fairy land & the artist who built it is fancy - To give you a true account of my situation like the great geniuses of the age I live in a garret x ~~sit at the N W window that looks towards -~~

~~I am more spiritualised than when I saw you~~ x x x x
~~of my flesh continues to desert me as it has done~~ x x x x
Shall soon with my friend Yorick "be incorporated with the whirlwinds" I cannot remember the whole passage now. ~~You will find it in Yorick's sermon~~ ~~of his favorite Valley being sunk under water~~ ~~most admirable &c. I have resolved &c & shall accordingly~~

x x x x
I have resolved to study divinity - The hope of future happiness is the only source of comfort which I expect to enjoy on earth. & I can cherish this hope no where so well as in obscurity - I love the profession because it is intimately connected with the happiness of mankind. Would to God that at the last day when I shall be called upon

to give an account of the flock committed to my charge I might be able to present you at the seals of my ministry to our merciful judge & hear you welcomed with the rest of my "sheep" to the joys of immortality. But that pleasing task will fall to a more fortunate shepherd — ~~& in another letter I will write~~ -xxxxx

I study divinity from choice. I profess to believe in the sacred scriptures. to rest my hopes of happiness on the truths which they contain & nothing would wound me deeper than an idea in your minds that this profession is hollow & unmeaning — Christianity appears arrayed in the milk white robes of innocence & peace. There is a mild lustre beaming from her eye. She has come to warm the heart with love towards God & man. to knit the ties of friendship & encourage the intercourse of congenial souls. Under this impression I took my pen & poured out my whole heart to you. & can now read over what I have written without a blush though I know that the eye of a pure God is upon me — I mention this because I have often heard there was too much levity in me. I take my bible for my only guide & when I find there that I must repress the warm emotion of my soul, the kindling of sympathy & the glow of affection then & not till then will I throw away my pen & retire where the voice of humanity cannot reach me & where human footsteps have never trodden. ~~& there unsociable & will I recede & go to melancholy sleep & the drowsy bat are to be taken for light at the approach of morning will take me to the realms of the other day~~ — Oh Heavenly Father before that period, ~~I pray~~ require me to thyself & embrace me in the arms of thy love —

1798

PII c IV Written by W E B. (a)

(1813) Christian Disciple introduced. Vol - 1st No 1st

"We have no wish to withdraw ourselves from the worship of the God of Israel, or to establish, or promote, a party interest in opposition, or even in contradistinction, to the common interest of all the friends of christianity.

× × ×

"With such regret & concern we have witnessed an increase of a spirit of bitterness & alienation in our land, & even among those who profess to be the disciples of Jesus. We mean, that our altar shall be a witness for us, that we cordially disapprove such a spirit.

"While we bear testimony against what shall appear to us erroneous in opinion, in temper, & in practice, we hope not to forget our own liability to err, & our need of the candor of others. In expressing our opinions of the doctrines & the duties of christianity, we shall aim

object of our Saviour's mission, to bring "life & immortality to light:" & "to redeem to himself a peculiar people, zealous of good works," a people to be distinguished as his friends by their "love one to another." These things will be kept in view as of the first importance. Therefore, the friends of Christ of every denomination may expect, that in this work, they will be treated with candor; & that no attempts will be made by us to destroy their characters, or abate their usefulness. If they differ from us in opinion, we hope to remember, that we differ as much from them; &, that God hath committed all judgment to his Son, & not to us. The rights, which we shall claim for ourselves, we shall allow to others. And the right of private judgment in matters of faith is a right, which we shall not surrender in respect to ourselves,

cooperation of all <u>good people</u>, such we believe is the object of this work -

" From these reflections it appears, that to heal divisions, & to unite the friends of Christ & must be in effect to strengthen the cause of christianity - To aid us in this work, we cordially invite the ministers of the gospel, the editors & writers of theological works, & all the friends of the Lord Jesus -

Vol 1st No 2nd page 43 -
To the Editors of the Christian Disciple -

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x x " So far as my own information extends, there is a great want of this serious mind in many of the professors, in every denomination of christianity; & the charge &, though I think very unjustly, has been made particularly against those, who are called "liberal christians -" If the

upon the greatest subjects which can engage human attention, is a truth which all who reflect will acknowledge, & all who think seriously will deplore. Most earnestly do I hope that the Christian Disciple will be a favoured instrument of "rousing professors from their slumbers; of breathing into them a spirit of mild, but earnest devotion; of opening at once their understandings & their hearts to the excellence, the goodness, & the authority of God, & of the love of Jesus Christ, who shed his blood for their redemption."

The importance of a charitable & conciliating spirit to the union, order, & happiness of our churches, & to the advancement of religion in the hearts of men, is comparatively unfelt in places like our metropolis.

"But in the country, & especially in towns not large enough for

(c)

than are those which divide men who are fond of speculation, & whose object it is to build their own, upon the destruction of the systems of others - Shew them their differences & their points of union, without exciting at the same time the party spirit which they are too much accustomed to indulge, & I am persuaded that your efforts, if they sometimes fail, will often be rewarded with success -"

"

temper of ---

who differ in opinion, should converse on the subjects of their differences; by marking out that common ground on which they may meet with the purest love, & unite in the worship of God - The differences of christians in comparison are small & much less in number, & when they can be brought to mutual & friendly explanations, of much less importance

division into two or three societies, without exposure to all the dangers of anarchy & contention, a bigoted & unchangeable mind in a few individuals, produces the most unhappy consequences - there is likewise a wide sphere for your exertions - You may not be able, in many instances, by modes of argument, to correct erroneous sentiments - But you will do much, very much for the cause of the gospel, by inculcating & exhibiting the temper with which christians who differ in opinion, should converse on the subjects of their differences; by insisting out that common ground on which they may meet with the purest love, & unite in the worship of God - The influence of christians in common life and much less in number, & when they can be brought to mutual & friendly explanation, of much less importance

(8) want of seriousness be particularly applicable to liberal christians. the cause is to be sought elsewhere, than in a want of principles which are adapted to make men serious - The doctrines of the moral government of God, & of human accountability, applied as rules of life, will alone produce a far deeper reverence of God, & a far more solemn consideration of our conduct, than it has been my happiness to witness, at least in many, even of those in whom, no one would complain of a deficiency of faith - But I feel a far less solicitude to attempt a vindication against this charge, than I have to see men affected, as they should be, by sentiments which they profess to receive, as instructions from God, & rules by which they expect to be judged. That christianity has little influence, compared with what it should have - upon the temper & lives of men - that there is great coldness & indifference

nor duty in respect to those who may dissent from our opinions -

It is our settled opinion, that christianity will never appear to the best advantage, until its professors shall be brought to believe, & to feel, that love is the fulfilling of the law" - that without love they are nothing, as to the approbation of God - So far as a belief in unintelligible doctrines of human invention shall be regarded as the grand criterion of the christian character, or as essential to it, so far we may expect that bitter animosities will be the disgrace of professed christians -

While we implore the divine blessing on our labors, may we not also affectionately invite all the friends of Christ, of every denomination, to become workers together with us - If there be any object of human pursuit, respecting which we might hope for the favor of God, & the

to make the Bible our standard, (6)
& not "teach for doctrines", or for
duties, "the commandments of men".
As the field of religious knowledge is
boundless, & as all our forefathers
have been liable to err, we shall
cherish the spirit of humble & free
inquiry, & disapprove the spirit
of bigotry & intolerance. Neither
that antiquity, nor the novelty of
any opinion will be admitted by
us, as any certain evidence of
its truth or its incorrectness. Error,
as well as truth, may be old & gray-
headed & may have had the
sanction of great, learned, & even
good men, for many centuries.
And we have no fear that Christ-
ianity will suffer by the severest
scrutiny, or the most thorough
investigation. Yea, should such
a scrutiny even undermine some
of our own present opinions,
we may have the happiness
of exchanging darkness for light,
& dross for gold. In such a
case, nothing would be lost
which we wish to retain.
Believing that it was the great

to her. that pious & benevolent sentiments, & useful writings, are not confined to any one sect of professing christians. We hope it will also be made to appear, that those who confine their reading to the

Vol. 1st no 3. page 76.

Reasons for introducing extracts from authors of different sects.

"As one object of this work is to unite the friends of Christ in the bonds of christian charity, & to radicate the injurious prejudices, which keep the bowels of truth at an unhappy distance from each other; we shall take pleasure in quoting from able & worthy authors of different denominations. In doing this, we shall ask our readers to ratify our own feelings, in viewing above party names & distinctions, & give our modest opportunity

to her. that pious & benevolent sentiments, & useful writings, are not confined to any one sect of professing christians - We hope it will also be made to appear, that those who confine their reading to the writings of a party or particular sect adopt a course of conduct, which is highly injurious to their own improvement & happiness - From experience, we can testify, that real advantages are to be derived from reading the works of authors, whose sentiments, on some important are very different from our own - Of such benefits we wish all our readers to be partakers with us -

× × × × ×

" We rejoice to find, that there have been learned, liberal, & enlightened men, of various sects, who have seen & lamented the

as little better than the Prince of darkness - But if, instead of this disingenuous course of proceeding, the same persons would mutually act on christian principles, they might find in each other, not only grounds for mutual charity, but for mutual esteem & complacency.

Vol 1st No 3 - page 86 -
/Terms of communion among christians./

** "What then are the scripture terms of communion? — As our Saviour instituted this rite for the benefit of his disciples, we are safe in saying, that none but his disciples have a right to be partakers; & that all, who are his disciples, have a right to partake - We have then only to inquire, who are considered as disciples of Christ in the scriptures? The answer is — all who credibly profess to be his disciples, or to use the very words of scripture — all who profess

particular views, which an individual may hold, as preliminary to christian communion with him - We are bound to acknowledge him as fellow christian as soon as we are satisfied that he sincerely believes the general truth of christianity & lives according to his belief -

to believe in Jesus Christ as the Messiah, the Son of God. It might seem to be desirable that those only who are really disciples should be communicants; but as man cannot read the heart of his fellow men, it is impossible to require more than a credible profession, leaving it to God, the Judge of the heart, to determine its sincerity. Now we have no evidence from the Scriptures, that any more was required as the test of the credibility of such a profession, than a life corresponding to this belief. The only safe & universal principle of judging of the sincerity of any man's profession on any subject, is the consistency of his practice with his profession. "By their fruits shall ye know them," is the criterion, which is given us by an unerring Teacher.

The Scriptures then appear to give us no right to inquire into the accuracy & soundness of the

evils we have mentioned; (12)
& who have dared to speak in
favour of free inquiry, & to
express sentiments of candor &
friendship towards such as have
differed from them in opinion.
The more this temper & practice
is cultivated, the more rapid
will be the advances in the
knowledge of the Scriptures, &
the more will christian love,
harmony, & peace, prevail
in the world.

It is not christianity which
leads professors of different sects
to hate, despise, or reproach
each other; & it is high time
that this truth should be under-
stood by all who bear the
christian name. By keeping
at a distance from each other.
by refusing to read with can-
dor each other's writings, &
by opening their ears to idle
tales, reproachful observations
& misrepresentations, good men
of different sects may be led
on from step to step, until
each shall view his brother

prepossessed against the work. (2)
from an apprehension that we have
a concealed object, which will
hereafter appear - But if this
work shall ever degenerate into
a party vehicle, in favor of sons
(a a)

in sentiment, or at least, greater
charity & christian forbearance -

× × × ×

" Many, we believe, from mis-
apprehension, conscientiously fear
to encourage the work - To-
wards such, we feel disposed
to exercise a tender & com-
passionate regard - Unless we
are self deceived, if our bosoms
were so transparent, that our
feelings & motives ~~could~~ could
be visible to all, the objections
of many pious christians would
instantly vanish; for they would
see that our chief object

Vol 1st No 8 - page 227 -
Occasional reflections & remarks/

× × - " It has been suggested
to us, that some have been

prepossessed against the work. (2)
from an apprehension that we have
a concealed object, which will
hereafter appear - But if this
work shall ever degenerate into
a party vehicle, in favor of sons
(a a)

in sentiment, or at least, greater
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× × × ×

" Many, we believe, from mis-
apprehension, conscientiously fear
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wards such, we feel disposed
to exercise a tender & com-
passionate regard - Unless we
are self deceived, if our bosoms
were so transparent, that our
feelings & motives could
be visible to all, the objections
of many pious christians would
instantly vanish; for they would
see, that our main object
is in correspondence with the
angelic song. " Glory to God
in the highest - Peace on earth
& good will to men "

prejudices against the work. from an apprehension that we have a concealed object, which will hereafter appear - But if this work shall ever degenerate into a party vehicle, in favor of any sect or any person, it will be prevented from the original & the present design. It is conductors - The cultivation of a christian temper may be considered as the primary object of the work - But in pursuing this object it will behove us to speak remark on such things, as shall appear to us inconsistent with the spirit of the gospel; & in a candid, respectful manner, to give light on those questions which are the occasion & bitterness & alienation - If we remark on doctrines which appear to us incorrect, it will not be with a view to excite prejudice against those who embrace them, nor to wound their feelings; but to open the way for greater unanimity

p. 4.

(a)

(1814) Christian Disciple. Vol. 2nd ~~1813~~ Feb 1813

Feb. 1813. Prospectus.

"It is a melancholy fact, which many Christians have felt, that periodical works, of religious character, are too often the vehicles of party-spirit, the instruments of inflaming bad passions & of widening the bonds of Christian unity. Their tendency too often is, to contract, rather than to enlarge the heart — to fix the attention on a few disconnected texts; rather than to give extensive views of the Scripture — to make zealots & sectaries, rather than teachable disciples of Jesus Christ. The Christian Disciple, it is hoped, will ~~not~~ help to soften the violence of party, to discourage an unhallowed zeal & to recommend the only standard which can unite the Christian world — not a formulary of man's invention, but the word of God, delivered by his prophets, & especially by his beloved Son.

promote the cause of truth not merely by exhibiting their own interpretations of Scripture, but by awakening a spirit of inquiry, & by pertinent researches of other minds. They invite communications from all who are laboring to correct & purify their views of Christian truth. & they hope to derive light from the thoughts of those whom with whom, on some topics, they cannot agree.

They do not, however, wish it to be inferred from these remarks, that they intend to give a controversial character to the work. One of their leading objects is to enforce those great truths in which Christians generally unite; & it will be their highest pleasure to exhibit those simple & affecting views of the Gospel by which all the disciples of our common Master may be edified, & to furnish that information & those helps for the understanding of Scripture, by which all Christians may be improved.

& to the love of Jesus Christ, who shed his blood for their redemption. It will be the object of this work to encourage the religion of the heart, the religion of the closet, & yet more, that "pure & undefiled religion", which honours God by a useful & temperate life, "which visits the widow & the fatherless in their affliction, & keeps itself unspotted from the world." Without inspiring a slavish fear, the Christian Disciple will endeavour to promote that watchfulness, that seriousness & that self-inspection, which belong to creatures so frail & tempted as we are. It will aim to form that habit without which all other means are ineffectual, of daily prayer to the God of all grace, the Source of all pure & generous affections, who giveth liberally, to them that ask, his Holy Spirit.

An important object of this work which ought not to be passed over without particular notice, is the promotion of a devout & fervent spirit in the professors of Christianity - The reproach has often been thrown on those who urge most strenuously the importance of charity, that they are destitute of vital piety - To this reproach it would be easy to oppose examples of ardent devotion & splendid virtue in that class of Christians - But, in many cases, the charge of lukewarmness & indifference is too well supported - Would to God! there were any denomination of Christians from whom the same humiliating confession might not be extorted - It will be the object of the Christian Disciple to rouse professors from their slumbers - to breathe into them a spirit of mild but earnest devotion, to open at once their understandings & their hearts to the excellence, the goodness & the authority of God

But to promote a candid spirit, is not the only object of those who have formed the plan of the proposed work - They trust that this work will aid the interests of truth, that it will improve & enlarge the conceptions of Christians in the great doctrines of Christianity. This they hope to accomplish not by vociferating with clamorous positiveness their own particular views of religion & by denouncing as the enemies of God & man all who dissent from them - They do not offer themselves as infallible guides - They feel, & they rejoice, that they are not entrusted with the treasures of the Almighty - Whilst they attach importance to their own views of religion they are aware of their participation of the common weaknesses of human nature i.e., where they differ from men whose wisdom & piety they are compelled to revere, they dare not demand implicit acquiescence in their own decisions - They hope to

Vol - 6th No 6th page 184 -
By Robert Hall in his pamphlet
on "the terms of communion"

"Whatever retards a Spirit of inquiry, is favorable to error; whatever promotes it, to truth - But nothing, it will be acknowledged has a greater tendency to obstruct the exercise of free inquiry, than the Spirit & feeling of a party - Let a doctrine, however erroneous, become a party distinction - & it is at once intrenched in interests & attachments, which make it extremely difficult for the most powerful artillery of reason to dislodge it - It becomes a point of honor in the leaders of each parties, which is from thence communicated to their followers, to defend & support their respective peculiarities to the last; & as a natural consequence, to shut their ears against all the pleas & remon-

devoted to the most essential
truths; where correct conceptions, or subordinate subjects
are scarcely aimed at, but
the particular views which the
party has adopted, are either
objects of insolent acquiescence,
or zealous attachment. In such
a state, opinions are no other-
wise regarded, than as they
affect the interests of a party;
whatever conduces to augment
its members, or its credit, must
be supported at all events; what-
ever is of a contrary tendency,
discountenanced & disputed.
How often do we find much zeal
expended in the defence of
sentiments, recommended neith-
er by their evidence nor their
importance, which, could their
incorporation with an established
creed be forgotten, would be quietly
consigned to oblivion. Thus the
veins of life, instead of that
unobstructed circulation
which would diffuse health, fer-

tility & beauty, are diverted from their channels, & lead into pools & reservoirs, where, from their stagnant state, they acquire pestilence & pollution."

tution of a church, but also to uphold the incidental peculiarities by which they are distinguished. They are so many ramparts & fortifications, erected in order to give security & support to certain systems of doctrine & discipline, beyond what they derive from their native force & evidence

"The difficulty of reforming the corruptions of Christianity is great, in a state of things, where the fear of being eclipsed, & the anxiety in each denomination to extend itself as much as possible, engages, in spite of the personal piety of its members, all the solicitude & ardor which are not immediately

stances by which they are assailed.

Religious parties imply a tacit compact, not merely to sustain the fundamental truths revelation, which was the original design of the constitution of a church, but also to uphold the incidental peculiarities by which they are distinguished. They are so many ramparts or fortifications, erected in order to give security & support to certain systems of doctrine & discipline, beyond what they derive from their native force & evidence.

"The difficulty of reforming the corruptions of Christianity is great, in a state of things, where the fear of being eclipsed, & the anxiety in each denomination to extend itself as much as possible, engages, in spite of the personal piety of its members, all the solicitude & ardor which are not immediately

Vol 3d No 6 - page 181 - a
(On Ministerial Exchanges)

"The freedom with which the congregational clergy in this part of our country have been accustomed to interchange their weekly labors, had formed a

it has had "the privilege of enjoying an administration of the most solemn & affecting ordinances of our religion from the hands of those, whom they could not regard as strangers - A more friendly & intimate union has thus been cherished among different churches - The bitterness of sectarian feelings has been allayed - The truths of religion have been presented in more interesting forms by the variety of illustrations & of manner in different preachers - The clergy have been preserved from those negligencies, which the indulgence to be expected from one's own society might

very pleasing part of the religious intercourse among christians - By this practice each minister has seemed in some sense to belong to most of the societies in his vicinity; & when any one of them has been called to suffer bereavement, it has had the privilege of performing an administration of the most solemn & affecting ordinances of our religion from the hands of those, whom they could not regard as strangers - A more friendly & intimate union has thus been cherished among different churches - The bitterness of sectarian feelings has been allayed - The truths of religion have been presented in more interesting forms by the variety of illustrations & of manner in different preachers - The clergy have been preserved from those negligencies, which the indulgence to be expected from one's own society might

truth must necessarily suffer.

I must freely own that I think this objection a very serious one; & if the consequences of freedom of exchanges be really that which is stated, I cannot, for one, condemn those ministers, who discontinue it. Since religion is necessarily with so many minds a business of authority, it is of great importance to the usefulness of a minister that an unity of impression should be preserved. It is true, that if error is preached to a minister's people, he is at liberty to show that it is error, & to disprove it by argument. But if what is preached one Sabbath is contradicted the next, the mind of man will be apt to become wavering & perplexed; Christ appears to them, who do not think deeply, to be divided; his cause is dishonored & the interests of truth unavoidably suffer.

There is however a very simple

expedient by which these painful consequences may be avoided without breaking up the practice of exchanges, which seems so interesting & useful - Nothing more is necessary than a general agreement among ministers to avoid to preach on those topics in each other's pulpits, on which they entertain different opinions - A general understanding, or a simple verbal pledge to each other on this subject would be all that is necessary -"

"I, more, was desirous to continue this practice with the freedom & liberality which we have been accustomed to witness, I find to be this: That there exist differences of sentiment among different ministers, & it is wrong to permit what we esteem to be error to be preached to our people - The good effects of our labors is counteracted; the minds of our people are unsettled, & the candor

produce. And what is better than all, that harmony & fellowship have been cultivated & increased, which ought to subsist among those, who acknowledge the authority of the same Master, & draw their faith from a common source -

This intercourse however, which seemed to be so pleasing & useful, has of late been painfully interrupted. I have inquired very anxiously into the cause of this unhappy effect - The chief reason assigned by those, who decline to continue this practice with the freedom & liberality which we have been accustomed to witness, I find to be this: That there exist differences of sentiment among different ministers, & it is wrong to permit what we esteem to be error to be preached to our people - The good effects of our labors is counteracted; the minds of our people are unsettled, & the cause

1817

Faith & Works.

It has been too common with those christians, who have maintained, that the most important part of faith is obedience, & that it is more necessary to obey the precepts, than to believe the doctrines of christianity, — it has been too common for such, to give too low a place to doctrines, & to say that it is a little consequence what we believe if our lives are in the right. In this way an indisposition to enquire into the doctrines of revelation has grown out of a professed zeal for its precepts. Now whilst it is admitted, that christian obedience is the great point to be secured, the great end of christianity, without which all belief is utterly unavailing, yet it by no means follows that doctrines are of little value, & that our belief may be withheld from them, without blame or injury. Things are still unspeakably important, because they are the great instruments, means, incitements, by which the mind is to be formed to that obedience which is the great condition of salvation.

It must not be forgotten that christianity aims first & chiefly to reach & mould the heart, the inward man, and in this we see the wisdom of its author, for the heart is the seat of virtue, the fountain of life. A religion aiming chiefly to give rules for outward action would be of little value. The excellence of a system will be proportioned to the energy with which it operates on the mind. According to these views the doctrines of a religion will be the chief tests of its worth, for by these it must obtain influence over the heart.

The mind accustomed to reflect on the doctrines of Christianity, & they furnish inexhaustible materials for reflection, has its best sensibilities touched. It receives from them a devout & benevolent ~~temper~~ frame, habit, which more than all else constitutes the christian. It becomes disposed by them to the discharge of all its duties. It is roused by them to earnest action. Who that is acquainted with human nature, does not know that it is these very influences which man needs from religion. He needs incitement, more than direction. He does wrong not so much from ignorance of duty as from want of disposition to perform. The fault (defect) is in the heart, in its selfishness, & its worldliness; & therefore those views & doctrines, which touch the heart, & give it a purer taste (and livelier relish) are to be considered most valuable parts of revelation.

These remarks have been designed to guard against an error not uncommon at the present day, the error of undervaluing the doctrinal parts of Christianity, (& magnifying the precepts) at their expense. The fact is, they are both of the same nature, in every respect harmonious, & by their union form a perfect system. They should never be separated (divorced). They cannot be without injury. They are designed to act together (conjointly) on the character. The precepts point out (your way), the doctrines (are) a storehouse of incitements & (principles) to walk (in) it.

I have a full & deep conviction, that christianity is altogether a practical religion, & that its end is virtue, the (sanctification) of the human character. But on this (very) account I do not disparage, but (much) value (the) more, its doctrines. Them are the seeds of virtue. He who best understands them has the greatest means of improvement, & he who most seriously meditates on them will be the best christian.

& meeting each in the field of battle under opposing standards to imbrue their hands in each others blood - Peace will be their prayer, their study, their anxious concern - & it is impossible that the best men of all nations when united in such a cause, should not gradually obtain an advancy over public Opinion - Should not render War an object of increasing horrour & execration. should not correct that misguided ambition which seeks immortality & fame by slaughter & devastation -

x x" The means of religion are
too easily, & too often mis-
taken for its end; & hence
arises much of the contradic-
tion we see between the
faith & the practice of men.
Hence it is that some think
themselves to be pious, even
while they are perhaps notoriously
vicious; & look with confi-
dence to the favour of God.
& the happiness of heaven-
while, it may be, they have
nourished & strengthened the
most evil dispositions & habits,
by the very exercises which
they have considered as of-
ferings to the Most High God.
So let it not be with us. 'Let
us not be' so deceived.

which, after deliberate & impartial attention, clearly appear to contradict one another, or to contradict the truths, which God is teaching us by reason & by nature. - If our rational powers are among the best gifts of God, if they form, in no small degree, the distinction & glory of our nature, & if it is our duty to employ & improve them, can we expect a revelation which will require us to renounce them, & will intro-

June 1813
Vol 1st No 2nd page 5th 6 -
/ On humility in the investigation of christian truth. / by W. E. C. -

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x x " To search for truth, with christian humility does not imply that we renounce our reason, & yield our assent to inconsistent & contradictory propositions. - A humility of this kind is sometimes urged.

which, after deliberate & impartial attention, clearly appear to contradict one another, or to contradict the truths, which God is teaching us by reason & by nature. If our rational powers are among the best gifts of God, if they form, in no small degree, the distinction & glory of our nature, & if it is our duty to employ & improve them, can we expect a revelation which will require us to renounce them, & will introduce into our understandings, perplexity, & confusion?

× × ×

"To be christians, we need not cease to be rational. There is no such hostility as many seem to suppose, between reason & revelation. Revelation addresses its proofs & instructions to reason. Both are God's gifts, both are beams from the same Source of light, both are con-

distant, & both designed to (6)
conduct us to perfection &
immortality - Let it be re-
membered, that I am speaking
of reason, when exercised
with seriousness, deliberation,
& impartiality - Will any say,
that this deserves no respect,
confidence?"

our "first views" are necessarily
partial. Our first impressions,

Vol 1st no 6 - page 118 - "
/ Our humility in the investi-
gation of christian truth. /
by W. C. C.

x x "1. A strong & operative desire
of extending & improving our
views of christian truth may
be mentioned as the first
disposition, which ought to
spring from a conviction of
our ignorance & fallibility.
Do we know little? then we
should labor to know more.
of what avail is it to feel
our mental wants, if we do
not strive to supply them?

× + + (2) "Caution in forming our religious opinions is another habit of mind, which a sense of our ignorance & fallibility should lead us to cultivate -

× + + +

"From the present narrowness & imperfections of our minds, our first views are necessarily partial. Our first impressions,

Vol 1st no 4 - page 118 - "

/ on humility in the investigation of christian truth. /

by W. E. C.

× × "1. A strong & operative desire of extending & improving our views of christian truth may be mentioned as the first disposition, which ought to spring from a conviction of our ignorance & fallibility. Do we know little? Then we should labor to know more. Of what avail is it to feel our mental wants, if we do not strive to supply them?

× × × (2) "Caution in forming our religious opinions is another habit of mind, which a sense of our ignorance & fallibility should lead us to cultivate.

× × × ×

"From the present narrowness & imperfections of our minds, our first views are necessarily partial. Our first impressions are never precisely conformed to the truth. We must give ourselves time to penetrate beneath the surface; to remove from a subject what is accidentally associated with it; to survey it on every side; to examine it at different times, in different lights & in different states of mind; or we must not hope that our decisions will be correct. — My friend, beware of precipitate judgments. Patient attention is the price of truth. You know nothing of yourself, nothing of your mental weak-

favourite sentiments - Look at them with a steady eye - Mark them in all their force - Do not examine them with a settled purpose to evade them - Be truth your single aim - Especially be not angry when your opinions are assailed - Many resist opposition to their sentiments, as if it were an insult - But why should you consider an honest objector as an enemy? If he attack your errors, he is an invaluable friend, & if he oppose the truth, his good intention still entitles him to respect - To repel objections with passion, betrays both weakness & pride, & most effectually bars the mind against the entrance of truth.

This openness to conviction, which has now been recommended, is one of the noblest virtues. It is infinitely more valuable than learning or genius. It is the foundation of improve-

ment. & the truest defence
against error; & yet how
many want it! How many
hate that light which exposed
the weakness of some long cher-
ished opinions! How many
refuse to hear or to read what-
ever assails their favorite sys-
tem! How many attach a
sanctity to every doctrine they

(8)

important truth. It does not storm
their minds with denunciations &
positive assertion; but only
asks to be heard with candor & candor,
& invites & urges
them to think & to judge for
themselves. This is the only in-
fluence which benevolence &
humility permit you to employ
over the minds of men. Beware
of exerting any other. Beware
of wishing to be heads, & to
give the law to your own
minds to all around you. This
passion for spiritual power
is very common, & has done
incalculable injury.

ment, & the surest defence against error; & yet how many want it! How many hate that light which exposes the weakness of some long cherished opinions! How many refuse to hear or to read whatever assails their favorite system! How many a tasks a sanctity to every doctrine they receive, & shrink from discussion, as from unhallowed impiety -

× × ×

"2. Modesty in advancing & enforcing our sentiments is another disposition which ought to spring from a sense of our ignorance and fallibility - Surely it does not become beings, so erring as we are, to claim submission, to offer ourselves as guides, to impose authoritatively our belief on other minds.

× × × ×

"Genuine zeal for truth displays itself in presenting clearly & perhaps forcibly to our fellow beings the evidence of what we deem

-pels " if you hope by casual (t)
& candid thought, to attain
to just & enlarged apprehen-
sions -

* willingness to listen

× × × ×

(3d) A willingness to listen to objec-
tion is another most impor-
tant disposition, to which
we are directly led by a serious
consideration of our ignorance
& exposure to error - This
is one of the most decided
marks of true humility - worth
more than a thousand loud
professions of our unworthiness
& imperfections - I would that
it were as common as it is
just & honorable -

× × × ×

"Reluctance to submit your
opinions to scrutiny is sus-
picious - It argues a latent
fear of the result pinning.
It is too often the disguise
of conscious weakness, timid
yet stubborn error - Listen
patiently to the arguments
which are directed against your

What avail to reflect on the little progress we have made, unless we are induced to quicken our steps? Christians are too apt to think, that there is virtue in merely perceiving & lamenting their imperfections. But the humility, which stops here, is unworthy the name. It may even prove injurious, by weakening the tone of the mind, & rendering it abject & despondent. True humility does not spend its time & strength in brooding with motionless & unavailing grief over its many imperfections. It is a spring of exertion. It teaches us indeed to count our present attainments trifling - but not to despise our nature & faculties. Of these we cannot think or speak too highly. They bear the signature of God. They are indications of immortality, for they are capable of endless improvement.

x x x x

We are told that the human
mind cannot penetrate the depths
of divine wisdom; that it
is pride to bring God's truths to
the bar of our reason; that
we are to recieve the obvious
meaning of Scripture, however
it may contradict our previous
conceptions of truth & rectitude;
& that our humility is portioned
to the readiness, with which
we embrace what shocks our
understandings -

Every man must have met
with language like this, not very
precise, & not altogether re-
concealed, but well adapted
to produce unhappy effects, to
stupify & subdue the spirit
of inquiry, & to prepare men
for the reception of any absurdi-
ty, which is urged on them
as a revelation from God

× × × ×

" But because our faculties &
improvements are limited, we
ought not to expect that we
shall ever be called by our
Creator to yield assent to doctrines

"Let us avoid equally the desire
of being singular, & the desire
of conforming to those around us-
Let it be our prayer &
labor that we may consult the
word with a dispassionate im-
prejudiced mind. open to convic-
tion - ready to follow our mas-
ter wherever he shall guide."

P II C 11

He was as earnest & deeply solemnized his early but not nearly so animated as in his later years. This was due to increased physical strength & the prevention of his return from Europe

2. He wore small clothes until

In about 1810 he first conversed on the subject of the trinity with Mother & she found with surprize that his views agreed with hers; & he has frequently told her that he never believed in the trinity.

Vol 3d No 8 - page 236 -
Remarks on an "Essay on the
character & practical writings of
St Paul, by Miss More -"
by WEC -

Written with

W. Channing to W. E. C.

Controversy. Newport May 23 – 1808

x x From your remarks upon the sermon I conclude Mr H. wishes to be considered the champion of orthodoxy xx You say "all the Drs. in the christain world could not have asserted more strenuously the doctrines of the Assembly's Catechism" –

I contemplate the efforts among you to promote Calvinism by a combination of numbers, (as?) one of the most powerful arguments against it, as embracing the truths of that religion which is not of this world –

The theological School in my view is a part of the same plan indicating a conscious weakness, requiring human planning or what is quaintly termed management to maintain the Sect –

PII. c IV

P II c III. or IV. 51 (2) a

W. Channing Lett to W. E. C.

Controversy - Canandaigua Feby 10th 1810 -

I perceive your new, pure, & perfect church is established in Park Street - I perceive by the narration in your Palladium Mr G. announces it as Calvinistic - the system which had been embraced by the illustrious ministers who had adorned the town of Boston Alas! Boston how fallen! Once illustrious in your ministers! - How much is implied in this allusion to former ministers & what an insidious attempt to gain influence from the banners of the Mathers, Sewall (?) &c - x x

I was happy in not seing your name to grace the dedication of this temple of schism & that none of your ministers excepting young Huntington would aid - I am more & more awake in the cause of religious liberty & am determined I will not give place by subjection, no not for an hour -

P II c III

Letter from Wm Ellery to W. C. C.

Newport June 1st 1807.

(Early ministry)

"From this letter you may collect my opinion of the Separability of human nature, of the atonement of Christ, & of the operation of the Holy Spirit. & With regard to the first you have not fully given your opinion, as to the second you send me the opinions of others, & so of the third & last. I think I have examined your remarks, & answered them with the freedom of a friend. Permit me to say that I wish you had been more explicit, & not left me to look for your opinion among those of others, & that you had mentioned the doctrines you deem important, & the truths of the greatest importance asserted by others, who reject the doctrines which appear to you important. I then should have been able to discover how far we agree & to know what you & those you allude to consider as doctrines important & of the greatest magnitude."

PII cIII

From Hon Wm Ellery to W.C.C.
Newport June 10th 1806.
(Early ministry)

"I find by your letter of May that I had not altogether mistaken your standard of Divinity. It appeared to me to dwell too much in generals & not to exhibit what I hold to be fundamental doctrines of Christianity; but on the contrary to "indulge a variety of sentiments without bringing them to the test of Scripture to try their value. To be sure this mode of standard making, mightily favours Liberality of sentiment not to say free thinking"

P II. c III or IV.

From Wm Ellery. to W.C.C.
Newport July 21st 1813.

(Christian Disciple).

"The purpose aimed at in the Christian Disciple is truly laudable. & I sincerely pray that it may check that party spirit which prevailed when I was last at Boston. & promote a spirit of charity, candour, & growing attention to the Scriptures.

Party spirit of every sort is indeed bad, & the worst sort, is that which for the sake of distinction, is called Religious Party spirit."

timate piety than they often discover —" (d)

Letter Editor to Hon Wm Ellery from Boston

Boston July 2 — 1813 —

"The friends of this Christian Disciple publication, wish to do something towards changing what they think the prevalent bad spirit of the age, a spirit of narrowness, intolerance, and denunciation, more dangerous to Christianity than any other influence.

I hope the work will retain a mild character, and will be conducted with sufficient talent to render it generally interesting"

PI c VI-

Extract from Letter to Mr Wm Burns-

Aug 24 - 1840 -

- Theological Studies -

"In regard to Christ character, I met a great many years ago when I was a theological student, a book by one of your countrymen Hunter, on this subject - (not Hunter the scriptural biographer) which did me a good deal of service, by directing me to revelations of Christs mind, spirit, in the various events of his life, in his relations to the apostles, and Pharisees etc -

state. The wise man saith, leave contention before it be meddled with, it comes very much like it. But it is extremely difficult to hold ourselves indifferent to & unaffected by occurrences which strongly & deeply interest the society of which we are a part. x x x x x x x You appear to be guarded & kept at a distance if you can from the Maelstrom of controversy: & wish you maintain that composure of mind, which will never be attained & enjoyed by religious or political partizans." "

PEL. c. IV (Early ministry) 1809.

"A life calm & undisturbed amidst the rage of political & theological party is truly desirable - & not to mingle with the present contentions of the world is certainly the only way to preserve that happy

+ Copy To ——— Jany 22 1830

Copy the whole to "End"

The office to which Your letter asks me of ministering to a mind diseased is you well know one of the most difficult difficult because physical maladies almost always have a large share in mental ones & because inward suffering so often springs from an individuality a peculiarity of mind which another cannot easily comprehend - I think however that the desolateness the sinking of soul which you describe is sufficiently common to be in some sense understood - I shall tell you that I have felt it, that I have walked this thick darkness - that I have known what loneliness of heart is - I say this that I may not be thought a stranger to the hidden woe which I desire to assuage. I believe that in this desolation which You so affectingly reveal a self sustaining self reviving power must spring up in our own breasts no foreign agency can do for us what we need - sympathy tenderness unless singularly wise may only debilitate us. An energy must be put forth within - We must rely on our own resources - Perhaps you may say that weakness sinking is the very malady of the soul, & how is this to be withstood by an inward force. I answer that the weakness is apparent rather than real, that there is an energy & power within us that the very frame of mind which You describe carries with it marks of strength when I see a mind thirsting for affection - on whom to pour forth an intense love & from whom to receive a like love in return I discern in this an exalted nature a spirit meant to extend itself for ever to know & love God & to love

moved more what is good & beautiful in his universe
What now does this mind need? It needs to know it
self to be just to itself to reverence itself to feel that
it has capacities of affection which cannot which cannot
fail to bring it an infinite good unless wasted & perverted
by its own exroms - If I were called to give counsel to
a susceptible & highly gifted woman wounded in her
tenderest affection & ready to despond I should say to her
understand & honor yourself - Feel that you have that
within you a spirit too divine ever to be given
in despair or to be sacrificed to any earthly disappoint
ment - Feel how unjustly you are to yourself in suffer
ing any human being to arrest in its progress such
a mind as yours - Remember that you were made to
love infinitely & to love forever & let no ill requited af
fection shut up this unfathomed fountain + It may
be yr lot to suffer then yr whole nature being, but
be conscientiously faithful to the duties of a suffering
state & you will every moment there then the ties
which bind you to the infinite Parent & his glorious
spiritual family & will hasten the period for which
purer loves happier friendships than we can know
here will be yours. I wd not repeat yr desire of
death - I know no privilege too great or that of dying

but it is a privilege to those in whom evil is more
more subdued & who go more & more beyond themselves
this disinterested self sacrificing philanthropy. I shd
rejoice to awaken in You & myself a deeper consciousness
of our own spiritual nature more self-subsistence a trust
in the godlike principle within us which forms the very
essence of our being & in the infinite love of God to this way
of divinity in his creatures. Nothing can injure us but
unfaithfulness to ourselves but the want of a
just awe of our own minds. Thus the want of this
awe become slaves to circumstances & to fellow beings
In cherishing it I find myself strong & free (End.)
I might add more much more I shall rejoice if I have
thrown out any thought on which Yr mind will
seize & which may nourish hope &c &c

Of Yr health I trust is improved & if so I shall
be glad to learn You are engaged in some great work
A high object calling for continued effort & giving
the consciousness of worthily using our best powers
is the best defence against many mental evils
I suppose the seen or central thoughts to be our in
ward force or moral & religious energy as capable
of turning all inward & outward evil into good.

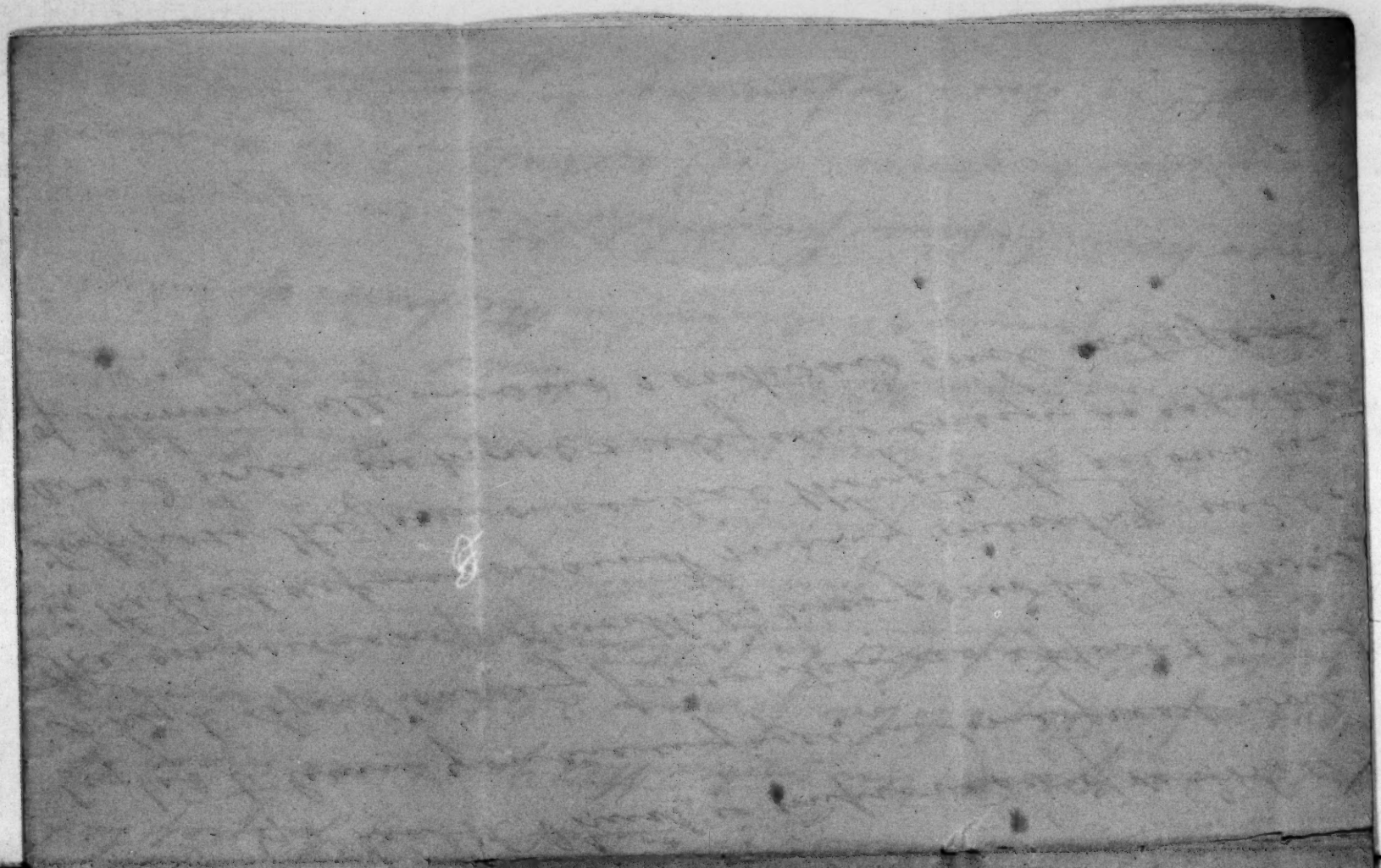
1830 + Jany

Letter to [redacted]

Circulation -

~~I have struck out part of this~~
~~letter. Perhaps Bob is the very most~~
~~interesting part because it appear~~
~~-ed too personal. Do it so?~~
~~If not, copy it. It would I am~~
~~sure be good. Let your Mother~~
~~further Opinion. VVV.6.~~

Lfs D -



As I read for usefulness alone, let me not strive to show my knowledge or cultivate those branches which which dazzle the world rather than

vations to which they have led, the impressions which creation has made, and which it is fitted to make, the human frame, its adaptation to the soul, its connection with other objects, the expression of character to which its organisation has led, the various exercises which its nature has prompted, the light which it casts on the constitution of the mind, the relations of life, all form a noble attestation to Christianity . . . .

The last day of every month I will spend in reviewing the truths received the month before, & in considering the reasons on which they are all grounded. I fear that I neglect the cultivation of memory by the use of my pen. Let it be an exercise in

in deep thought. There are improving subjects especially in religion which afford pleasure to the mind without subjecting it to toil & wearing. The Deity is such a subject. The study is a never failing source of delightful reflexions. We should thank God that we can have time for communion with him when we can repose ourselves with confidence in the arms of his mercy. A vacant mind opens the door to vice. A text of scripture should always be selected in the morning for the entertainment & improvement of leisure in the Day.

3) Let me always keep pen, ink, & paper before me when I read.

My great object in life is to do good & to advance in religion. Even in miscellaneous reading let me keep this object in view. Let me cultivate gratitude to God by remembering that he has given me taste fancy books & leisure & let me treasure up every sentiment which may be of use in leading mankind as well as myself to piety & virtue. My great studies will relate principally to God. I mean to study his word & his works & for the sake of variety I will attend to one in the forenoon & the other in the afternoon.

men are indisposed to religion & estranged from solid happiness. Contemplation on the divine character & its various displays is worthy a distinct place in a scheme of useful exercise. A walk in the evening would be proper for this. Young has taught me the importance of Night.

my leisure hours to remember what I have been studying the day past, particularly in the evening & if I can find a friend it would be useful to repeat it. Let me beware of acquiring a slovenly & incorrect habit of composition. Rules on this head may be drawn from works of taste & even my handwriting is an object too important to be neglected.

+ I have found musing fatal to study & to happiness. The best guard against it is constant exercise of mind on useful themes. I do not mean by this that I must always be engaged

"As extemporaneous speaking is of the highest importance, let me improve my leisure in this entertaining employment. The study of nature will have a tendency to enrich my fancy & will afford abundant illustrations of moral truth"....

After studying I often find a load oppressing my mind. A little exertion a short walk, the fresh air, or any free motions of the body will relieve me from it. On leaving my room, I ought always to take care to shake off this weight. The mind like the body seems to be benumbed by retaining for a long time the same position. ....

Studies -

The whole mind should be absorbed in the subject before us & nothing foreign to it be heard seen or felt. There is no danger of injuring health by this undivided attention as I mean frequently to unbend in innocent recreation. ~~Man was born~~

Man was born to act Let me turn my attention to such authors as will implant principles of action. It is idle to speculate & highly criminal to read practical books merely for beauty of style or amusement without applying to our hearts the lessons which we pretend to admire.

. . . .

Impartiality is essentially necessary to the attainment of truth. If ignorance be better than error it must of course be wiser not to read at all than to read with a prejudiced mind -

. . .

From all this it follows that I must read slowly, analyzing words, & receiving nothing for truth but what has borne the test of investigation. Diffuse reading tends to scatter thought & yet the mind is pleased with variety. It would be useful to devote a fixed portion of every day to miscellaneous reading but even then let me read slowly, imprinting what is useful on the memory, examining the prin-

~~of fables which are advanced, & the learn-~~
~~ing, style & expression, & striving to draw~~
~~rules of~~ conduct & of composi-
~~tion while fancy is enjoying the~~
~~fostering of taste & genius. & we should how-~~
~~ever to read nothing impure, unchris-~~
~~tian or immoral. Chaste novels~~

ciples which are advanced & the beauties of style & expression & striving to draw rules of conduct & composition while fancy is enjoying the effusions of taste & genius. I resolve however to read nothing impure, unchristian or immoral. Chaste novels & poetry periodical works, biography &c shall form the entertainment of this portion of time. The light reading of the present day is generally calculated to inspire voluptuousness & often infidelity. Purity of heart is an essential part of religion. Any thing which can taint this purity or shake my belief should be rejected with contempt & horror. . . x . . .

In the morning after breakfast I will read a short exposition on those parts of scripture which I have already studied & compare my sentiments with the authors. Candor, a love of truth & openness to conviction are all important. Saturday Evening & Sunday I will devote to practical books, as also any leisure hours after dark & before breakfast.

improve. Benevolence will teach me to avoid reserve & to communicate information whenever it is needed. But let me always be sure that it is needed. When others are disposed to hear, then alone can we do good by instructing. To force knowledge upon them is disgusting, while it shows our vanity, excites their contempt - Let me not talk of the plan of my studies - I wish to avoid the ostentation of science. Let me wait till my knowledge is called for. Let occasion not design bring it into light I know but little; away then with vanity -

There is much knowledge to be acquired without the aid of books from observation. The whole world is a volume. Every scene of life is an ample page. Manners, characters, trades, arts, soils, every thing can furnish me with many useful truths. A habit of observation will make even trifling society pleasing The human countenance & human form are deserving attention. In a religious view I ought to study the source & species of that depravity, that frivolous & worldly turn of mind by which

The most simple subject when proposed to the mind as a distinct theme for reflexion will afford many useful ideas. Let me strive to learn a little & that little well.

When I find myself influenced or interested by any mark, let me examine what it is, which is the source of this interest, that I may if possible use it in my own compositions as a means of awakening others.

Simplicity of Greatness. 1805.

"Greatness of mind discovers itself by the simplicity of its means for effecting important ends. It never labours; for it is familiar with great operations. Hence it is never elated with the effect it produces. In the great mind great works excite no admiration. To the animalcule, a leaf is a world, & he who removes a particle is a giant. We never boast, unless we (attempt to) accomplish something, which appears disproportioned to our strength. But the great wield without sensible exertion (breath) those mighty schemes, under which the feeble toil & struggle. Greatness & vanity are therefore inconsistent. The great improve the height on which they stand to enlarge the sphere of vision. In proportion to their greatness they discover their ignorance. Thus humility is inseparable from greatness. A vain man is a little one. One particle of real greatness would correct his vanity."

"During the "age of glory", the reigning taste in the Athenians was modesty. No man thrust himself into public notice. Praises were sparingly bestowed, & seldom confined to individuals - The whole army shared with the General in the glory of victory. In all these respects, modern times differ from the ancients. Is this difference a consequence of our vices or our virtues? When applause is lavished on individuals, have we not reason to fear that the greatest part of the community are much their inferiors? We do not celebrate as extraordinary, a man who is but little exalted above his fellows - Every soldier in the Athenian army was a Miltiades; & hence

they rejected that Generals exclusive claim to a crown of laurel - Athenian degeneracy had commenced, when they gave to Aristides the surname of "the Just" - This title was a confession that the virtue which they celebrated was becoming rare."

may be applied to character.
When the might of the hero
will be despised or forgotten,
the goodness of the saint will
find its reward in the love
& esteem of the highest
orders of the moral creation".

Vol 1st No 4th page 176-

Loose Paragraphs - by W. E. C.

"It is necessary to learn rules that we may be able to act without them, & to succeed in disregarding them - He who has been instructed in arithmetic, can calculate without adhering to its rules. The graceful dancer may occasionally neglect those steps by which he acquired his gracefulness, & the best musician will often violate those laws by which he acquired his art. Expression in music, taste in the fine arts, & excellence in the meanest trades, do not consist in adherence to rules, but spring from a judgment originally formed by rules, & hence enabled to reach its end without regarding them - Perhaps the highest pros of skill is to know when & how to neglect established rules."

"a portion of every day
Afternoon I will study "the works
of God". I wish to cultivate a love of
nature. This is a source of happiness
independent of the world & calculated
to refine the understanding, to enlarge
& gratify the imagination & to improve
the heart. I wish to convert every thing
into practice - I wish to enkindle love,
gratitude, reverence & adoration by
contemplating the goodness, wisdom & power
of God - Saturday I will devote entirely to the enjoyment
of the beauties of nature. Chaste poets, who
have felt these beauties with the warmth
of Genius, shall form a part of my li-
brary - [illegible]
Select such authors as are most reli-
gious, and carefully investigate their
principles, & become as far as possible
an experimental naturalist, drawing
my own observations from nature, & con-
sulting the original volume, written by
the hand of deity before I read the senti-
ments, the copies, or the extracts of others
from it. It is necessary that definite ideas
should be given to words which lead us unconsciously to at-
tribute power & agency to matter (cancelled)
(cancelled) The material system is subordinate
to the moral & spiritual, & designed to sub-
serve the ends of God's government, which
is the reduction of moral evil & the greatest
diffusion of light & love through Jesus Christ.
Let me inquire how nature prepares the
mind for divine truth, how its revolu-
tions promote religion in the heart, & turn
the attention to the gospel & hear with

212 (9) "I must see the
begins with Revel
& carry back light
in the early ages o
The Christian
the completion of
the very end & supe
pensations, it is de
the history of man
to this - All events
minutest have re
is the glory of God in
ness of mankind by
of all things
be observed Christian
noble field of history
ford us proof of the truth of
+ sciences, occupations
ments, national che
classes of society are
derful scheme; the
in all ages, in all c
way. The counteract
principle
is supposed to be ov
tude of the obstacles
& conquest (manifested in this great struggle) the prepa
of the gospel - the me
what a stupendous

e connection of all re-
lation, trace tradition
to its great source
of the world; (connect
dispensation being
divine government
of all preceding dis-
sirable to consider
kind with reference
& volitions even the
e design; this design
in the moral blessed-
y Christ. The tendency
[illegible] may
ard. This is a most
in this view with (af-
tinity. Manners, art,
of all kinds, amuse-
aracter, all stages &
linked into the wo-
pursuits of all order
ountries, & lead thi
ction & removal of the
of moral evil, which
iversal; - the magni-
e modes of resistance
ra tion for the light
introduced & diffusing it -
whole!" .....